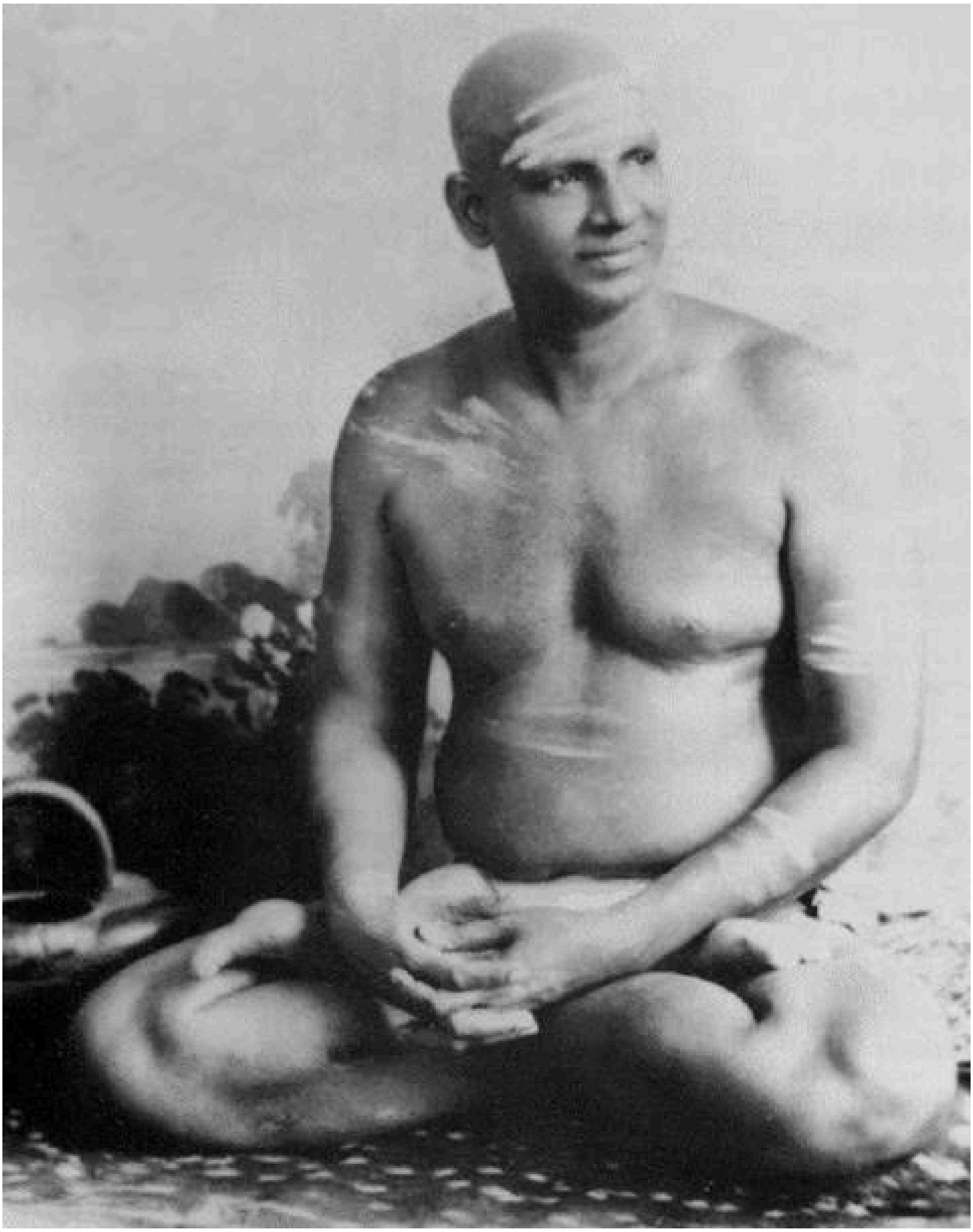
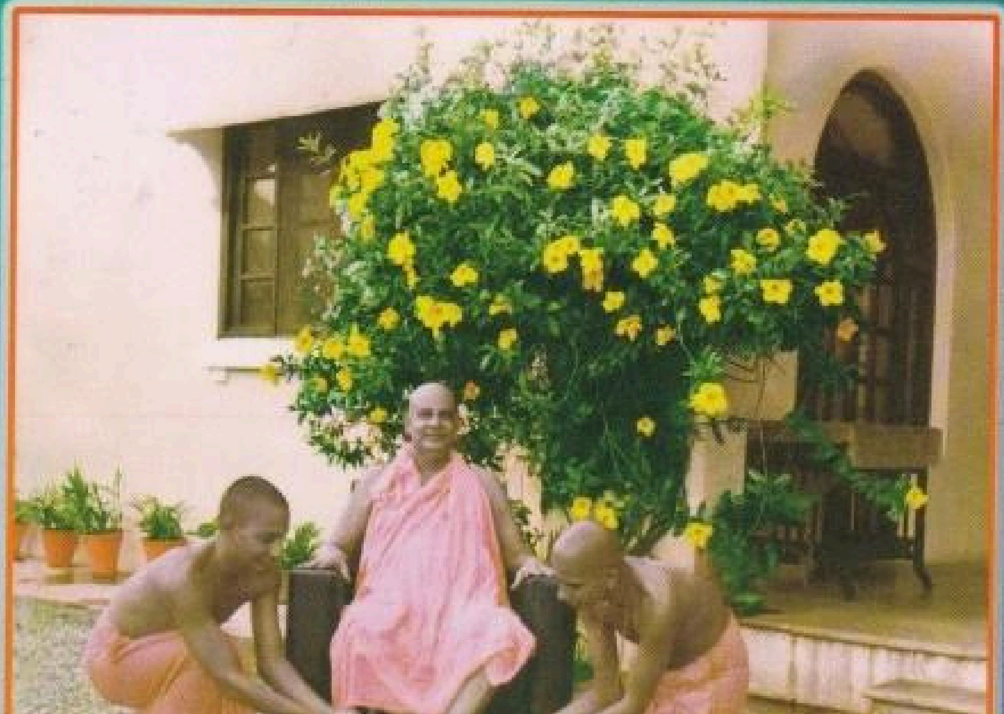


SRI GURU GITA



Translated by

Swami Narayanananda

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Dedicated to

Sri Gurudev

Swami Sivanandaji Maharaj

Foreword

Homage unto the Almighty Lord. Worshipful adorations and prostrations at the Holy Lotus Feet of Beloved Gurudev Sri Swami Sivanandaji Maharaj and all the Brahma Vidya Gurus. May the Grace of the Lord, who is the Guru of Gurus, Jagadguru, the choicest blessings of worshipful Guru Maharaj and all the Brahma Vidya Gurus be upon all the devotees.

In spite of much that has been told and written on the concept of the Spiritual Guru, still there exists a great deal of confusion and misunderstanding in the minds of many seeking souls.

This book "GURU GITA" with original verses and lucid commentary in English undoubtedly serves not only as a great boon to dispel at once the confusion and misunderstanding of all such sincere aspiring souls but also infuses in them unflinching faith and devotion towards their Guru which is the fundamental prerequisite for attaining the Supreme Bliss. Above all, the Real Nature of Sadguru, which is akin to the nature of the Supreme Being, is very beautifully depicted in this great book "Guru Gita" which unfailingly serves as a beacon light to all those sincere seekers who are already treading the spiritual path.

May this valuable book have widest possible circulation and benefit all the spiritual aspirants and devotees.

O beloved seeker! I sincerely urge you to make a little daily reading of this "GURU GITA" an unfailing part of your spiritual Sadhana and daily Svadhyaya programme. And, once a week, upon every Thursday, please make a complete reading of the whole of "GURU GITA" as your special Sadhana for that day of your Guru. Reflect deeply, meditate seriously with one-pointed mind and realise that Great Guru who is eternally shining in the inmost recess of your heart.

May your daily devout reading of a portion of this scripture serve to purify your heart, illumine your life and make you shine with spiritual radiance.

Gurudev Sri Swami Sivanandaji's blessings accompany this book.

Jai Sri Sadgurudev!

Om Namo Bhagavate Sivanandaya.

-Swami Chidananda

The Supreme Ideal

(By Brahmanishtha SRIGURU Swamigal,

from one of his inspired talks)

A thinking person in the course of his life experiences a mental crisis, when the world and worldly life fails to satisfy him and he begins to think that there must be a higher purpose than mere vital and mental existence and that there must be something positively True and Good behind all this. He therefore naturally uses his intellect and turns to philosophy for help and guidance.

Philosophy is ultimate by its very nature, a search for the Absolute, first for the Absolute Truth as distinct from mere appearance, and afterwards for the Absolute Being, the source and explanation of all dependent existence. Philosophy gives the rational explanation of things and explains why they exist. It uses reason as its means. It proceeds as far as reason can go and has to stop short; and it posits three objects: God, Nature and Man, as the explanation of the Universe and as constituting it. There it halts, as it cannot solve or explain the relation between these three.

Now, here steps in Religion and gives solution of the relation between God and Man. This solution is both subjective and objective. On the objective of ethical side, Reason and Philosophy help man to formulate his right conduct. But on the subjective side, they fail and cannot solve the problem. This gap is filled by Religion which starts with the two distinct principles of Faith and Revelation.

Faith in God is the first postulate, and acceptance of Revelation the second postulate, and when we admit these two principles, we feel a strength and confidence in our quest of God.

By faith is meant the recognition of an object which is neither present in consciousness nor discovered by the senses. As God

cannot be an object of the mind or senses, it is only by faith that man can link himself to him. When man tries to know God, he feels the need for the scriptures, which are the revealed authority, as coming from God and having the power to show the path to know him.

Now the thinking person comes to the stage of realising the necessity of studying the Scriptures and understanding their meaning with a view to know God.

To understand what the scriptures teach, we require the instrumentality of reason and ratiocination.

This reason is the God-given power of understanding, and it has its own limitations; it has to be used therefore within the limits of authority and accepting only such data as are furnished by the Scriptures. These data are based on Revelation and are beyond Reason and have to be admitted on faith, as authority.

Using our reason in this manner, we acquire knowledge of what the scriptures teach. Knowledge is the product of our intellectual activity, whether it be perception, comparison or reasoning. It supposes a being who knows, an object known and a relation between the knowing being and the known object.

This relation occasioned by the mind's activity is knowledge. The ultimate principles upon which knowledge rests are incomprehensible and inexplicable: they cannot be known, they have to be believed.

Proper understanding of the scriptures gives us a knowledge of God and the relation of man to God, both of which are derived from Revelation. This is Theology as distinct from Philosophy which is pure reason.

Regarding the knowledge of God, there is the Mystic school, which believes that God may be known face to face, without any

intermediate factor, by intuition or inspiration. There are cases of people in all religions, who have been such mystics and have vouched for experiencing God and known Him or seen Him face to face. This process is a yielding to the sentiment awakened by the idea of the infinite and a running up of all knowledge and all duty to the contemplation and love of him. This mysticism despairs of the regular process of science and believes that it may attain directly, without the aid of the senses or reason and by immediate intuition, the real and absolute principle of all truth—God.

But such people are rare and exceptional. They form the extraordinary few, the geniuses in the field of religion, and they can be no example for the ordinary seeker after God with his normal faculties or power.

Thus the thinking person starting with philosophy which posits the absolute and points to God, comes to religion which shows him the relation of his commands, and he links himself to God. Then, by the use of his reason, he acquires that right knowledge, which will lead him to the direct realisation or the experience of the immanence of God in him.

Applying these general principles which are common to all religions, we have the following guiding principles as our "Ideal".

The Ideal of man's life is to attain MOKSHA or freedom of the spirit. By Moksha is meant liberation from the cycle of births and deaths. And this liberation comes only when man or the Jiva gets ATMA-JNANA or self-knowledge. Until then, he is subject to births and deaths.

The JIVA has 3 faculties: The Indriyas (senses), the Manas (mind) and the Buddhi (intellect).

When the JIVA uses any of these three with reference to God,

(1) Whatever is done by the Indriyas is Karma;

(2) Whatever is thought by the Manas or contemplated is Upasana; and

(3) Whatever is known or understood by the Buddhi is Jnana.

The former two will not directly give Atma-Jnana but only the third, and it is therefore rightly held that salvation is gained only by knowledge.

This knowledge can be acquired only by the study of the Shastras (scriptures), which describe Brahman and the way to know it.

The Shastras say that the fittest person to acquire Brahman-knowledge is the Sannyasin who has transcended Karma and Upasana and is concentrating all the powers of his intellect in understanding what the Shastras say. There will thus be no diversion of energy or attention and his higher mind will move in one direction only.

But in the case of other persons who cannot give up fully mental or sensory activity and who yet are interested in the objects of the outer world, Shastras must also be studied, by means of which, in course of time, the knowledge side may become more and more strong and wean him away from his mental and sensory activities, so that he may become fit for entire practice of higher knowledge.

Hence (1) Faith, the God-given gift to man, in the revealed Scriptures, (2) Right knowledge as taught by the Guru and, (3) Service of the Guru are the only three means for the direct experience of delight in the Bliss of the Supreme Being, or what is termed "Brahman", in the Upanishads.

This is the path to Self-revelation. That is to say, experience is just the process of knowledge realising itself or becoming the essence of the ultimate reality.

In other words, to "Know Thyself" is to "Become Thyself" and "Be Thyself".

SRI GURU GITA

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SRI GURU GITA

CHAPTER I

अचिन्तय्ाव्यक्तरूपाय निरुणुग ाय र्णार्म्र्

समस्तजर्दाधारमूतूये ब्रह्मणे ि◌मः॥ १॥

1. Prostrations to Brahman,theunthinkable,theunmanifest, beyond or above the Gunas, (Sattva, Rajas and Tamas),the Self of the Gunas, the supporting Substance or Substratumbehind the manifested universe.

ऋषय ऊचुः।

सूत सूत महाप्राज्ञ निर्मार्मपारर्म ।

र्रुगस्वरूपमस्माकं बूरूहह सवुमुलापहम ॥ २॥

2. The Sages said: O Suta, thewiseone, who has acquired thorough mastery over the Nigamas and Agamas! Please narrate to us the real or true nature of the Guru, which has the power to remove all impurities.

Notes: Agamas are the Vedas and the Nigamas are texts dealing with rituals and injunctions contained in the Hindu Sastras. In the word ‘Guru’, the syllable ‘Gu’ stands for darkness and ‘Ru’ for the removal of darkness.

यस्य श्रवणमात्ेरेण देही दःगखाद्ववमच्यायते।

यिे मारे्ण मिगयः सवुजु्ञवं् प्रपेहदरे॥ ३॥

3. By hearing which, man becomes free from all pains and by treading which path the sages have attained the state of Omniscience.

Notes: The query continues and goes upto the sixth verse.

यप्रा्प्य ि पिगयुानत ि रः संसारबन्तधिम ।

तथाववधं परं तत्त्वं वक्तव्यमधिगा व्या॥ ४॥

4. By attaining which, man comes never again to the round of birth and death; please narrate that to us now, which is the Supreme Truth.

ह्र्गयाद्र्ह्गयतमं सारं रुगरी्ता ववशेषतः।

व् प्रसादाच्् श्रोतव्या त्सवं ंबूरूहह सूत िः॥ ५॥

5. O Suta, we are desirous of hearing all that and we areeager to hear them from you and particularly the Guru Gita which is the essence and secret of all secrets.

इनत संप्राचुथतुः सूतूो मनगिसङ्घैमुहुगगमुहुगगः॥

कगतूहलिै महता प्रोविा मधरंग विः॥ ६॥

6. Thus repeatedly prayed by the sages, Suta spokethese sweet words with great enthusiasm.

। सूत उवाच ।

श्रणश्चावं मिगयः सवे श्रद्धया परया मदगा।

वदामम भवरोर्घ्नीं र्ीतां मातृसूवरूवपणीम ॥ ७॥

7. Suta said : O Sages, hear with raptattention. I shallnownarrate to you the song (Gita) which is capable of destroyingalltheills of the Samsara (the cycle of transmigratory existence)andwhich is like the mother unto you all.

Notes: The conversation between Lord SivaandParvati is introduced by a question by the sages to Sutaatthesacredspot Naimisaranya wherethe 18 Puranas were recitedindaysofyore.

परगा कैलासमशखरे मसद्धर्न्तधवुसेववते।

तत्र कल्पलतापष्गपमन्न्तदरेऽय्न्ततसन्तगदरे॥ ८॥

8. Once upon a time, on the mountain peak of Kailasa(theabode of Lord Siva) frequented by the Siddhas and Gandharvas,and in the most, beautiful place adorned by nature with shrubs,flowers, fruits, etc.

Notes: Siddhas are perfected beings. Gandharvas are experts in music in theheaven world.

व्याघ्रान्जिे समार्सीं शकगाहदमनगिवन्न्तदतम ।

बोधयन्ततं परं तत्त्वं मध्ये मनगिर्णे क्वचित ॥ ९॥

प्रणम्रवदिा शश्वन्तिमस्कगवुनुततमादरात ।

दृष्वा् ववस्मयमापन्ति पावुतुी पररपृचूछनत॥ १०॥

9 & 10. Seated, onatiger-skin, and surrounded bySukaand other saints, on one occasion, while Lord Siva was expounding to the

Rishis the Supreme Truth, Parvati (the consort of Siva) with Her face full of devotion, seeing the Lord bowing to some one with great fervent reverence and being very much surprised at this, asked the Lord thus.

Note: Kailasa, the seat of Lord Siva, is the venue of Satsanga for the Rishis and saints as they often visit the abode of the Lord to pay their respects and be benefited by his instructive talks of advice.

पावत्वय वाच।

ॐ िमो देव देवेश पराप्र जर्द्र्गो।

वां िमस्कगवुतु भक्या सरगासरगिराः सदा॥ ११॥

11. Parvati said: Prostrations unto Thee, O Lord of lords,Thou art the teacher for the whole world. Thou art Supreme. Thouteachest the knowledge of the Supreme. Gods, demons and menalways worship Thee with devotion.

ववचधववष्णमगहेन्तराद्यैवुनुतद्यः खल गसदा भवि ।

मिस्करोवष कस्मै ैवं िमस्काराश्रयः ककल॥ १२॥

12. Lord Brahma, Lord Vishnu, Indra and others prostratetoThee always, I wish to know who will be the recipientofYour prostrations.

Is there any one superior to You to whom You have toprostrate? Are You not the one Supreme Being, the sole abode orrefugeof all prostrations?

Notes: This indicates that Goddess Parvati had noticedtheLord prostrating to someone during His prayers or at othertimes.Inthe celebrated Sri Ramcharitamanas, Saint Tulasidasji alsobringsina similar instance and a doubt is raised by Sri Parvati.Parvatiwas confirmed in the view that Lord Siva was the Highestandthe

Supreme Lord of all lords. This act of the Lord was a surprise to Her.

दृष्ट्वैत्कमु ुववपलगमाश्र्यु ुप्रनतभानत मे।

ककमेतन्ति ववजिोऽहं कृपया वद मे प्रभो॥ १३॥

13. Noticing this act of Yours I am struck with greatwonder. I am unable to understand this. O Lord, please enlightenme.

Notes: Vipulam means abundance or frequently done.

भर्वि सवुधुमुजु्ञ व्रतिाां व्रतिायकम ।

बूरूहह मे कृपया शम्भो र्ुगमाहाम्यमत्तगमम ॥ १४॥

14. O Lord, O knower of all Dharmas, O Sambhu, pleasenarrate to me the glory of Guru (preceptor) which is the best of allVratas.

Notes: By using the plural it is indicated that Lord Siva is the knower and the authority for all Dharmas (duties) e.g.;duties of students, householders, forest-dwellers, anchorites, ladies, the different orders—Brahmins, Kshatriyas, Vaishyas, Sudras, etc., etc. As such He must know the importance of the preceptor also. Uttama indicates that it is the best.

कि मार्ेण भो स्वाममि देही ब्रह्ममयो भवेत ।

त्कृपां कगरु मे स्वाममन्तिमामम िरणौ तव॥ १५॥

15. By adopting which particular method can an individual soul attain the supreme state of Brahmanhood? I prostrate to Thee. I worship Thy feet. Kindly explain this to me.

Notes: Worship of the feet of the Lord is Padapuja. Worshipping the feet indicates humility and receptivity on the part of the student. The Purasha Sukta says, “Padosya Visva Bhutani—the entire

universe is but one foot of the Lord.” So, if you worshipthe feet of the Lord, you worship the entire humanity and the World,the same effect is there by the worship of the Preceptor also. Theimportance of this will be revealed in various verses of this book.

इनत संप्राचुथतुः शश्वन्तमहादेवो महेश्वरः।

आिन्तदभरनतः स्वान्तते पावुतीममदमब्रवीत ॥ १६॥

16. Thus repeatedly prayed for by Parvati, the great Lord Mahesvara (Siva—the Lord of lords) spoke the following words, His heart overflowing with abundant joy.

Notes: Teachers derive the maximum joy and happiness when eager seekers put pertinent questions. The heart of the teacher always seeks for sincere students. That is the reason for their joy. It is but natural that one gets joy when he gets what he wants. A thirsty man is satisfied with water, the hungry man with food. But teachers are satisfied when they get suitable and deserving students to whom they can unburden their knowledge. Without a deserving student the teacher feels the burden of his knowledge and considers his efforts fruitful when the students eagerly question and practise the precepts.

श्री महादेव उवाच।

िवक्तव्यममदं देवव रहस्यानतरहस्यकम ।

िकस्यावप परगा प्रोक्तं व्द्भ्क्थ्यं ंवदामम तत ॥ १७॥

17. Lord Mahadeva said: O Devi, this is the Secret of allsecrets. This is not to be revealed to any one. I have never divulgedthis to any one so far. But I shall tell you because of your greatdevotion to me.

Notes: Great truths are not divulged to all and sundry.Buttothe qualified disciples the teacher in his overflowing loveandkindness reveals such secrets. The disciples serve the Mastersandtheyin turn reveal these secrets. But never to one who is notaBhaktasuch secrets are revealed.

Tvadbhaktyartham: This may be interpreted in twoways.Tocreate devotion in you I reveal this, and also, becauseyouarehighly devoted I reveal this to you.

Rahasyatirahasyakam: There are some secretswhichmaybe ordinarily revealed to select persons but therearecertainsecrets which can be revealed only to the dearest person.Onesuchsecret is this, that the Lord is going to reveal toParvati.Aslongas teachers do not get such exceptionally qualifiedaspirantstheydo not divulge these secrets. They remain alwaysassecretsonly.

मम रूपामस देवव व्मतस्तक्   थयाममते।

लोकोपकारकः प्रश्ाी ि किावप कृतःपरगा॥१८॥

18. O Devi! You are my own Self in another form. No oneelsehas put me this question. This question of yours will benefit thewhole world. Therefore, I shall narrate this to you.

Notes: The World-Mother, interested as She is in the welfareof humanity, has put this question. The entire humanity is deartoHer. Who else can be the well-wisher of a child if not the mother?There is no equal to the love of the mother in this world. Everythingelse comes next to this.

यस्य देवे परा भन्त्कयुथ्ाु देवे तथा र्गौ।

तस्यैते कचथता ह्यथ्ाुः प्रकाशन्तते महा्मिः॥ १९॥

19. He who is supremely devoted to the Lord and has the same equal devotion to his Guru, to him alone will the truths explained herein clearly reveal themselves.

Notes: This verse appears in the end of the Svetasvatara Upanishad and hence is quoted by the Lord as Pramana.

This verse tells us the extent of devotion we should have towards the Guru. There is no difference between the Guru and God. Only when this Bhava becomes fully ingrained in the mind of the disciple, his spiritual, progress becomes easy and sure.

यो र्रुगः स मशवः प्रोक्तो यः मशवः स र्रुगः स्मृतः।

ववकल्पं यस्त गकगवीत स ि◌रो र्रुगतल्पर्ः॥ २०॥

20. He who is the Guru is Siva Himself, so declarethescriptures, and the fact that Siva is the Guru, is remindedtousinallthe Smritis. He who makes any distinction betweenthetwo,isguilty of the crime of uniting with his own preceptor'swife.

Notes: This verse gives the importance of the Guruandhisidentity with Siva, and tells us that it is an unpardonablecrimetofind difference between the two as in the illustration givenaboveinthe second half of the verse.

दलुगभुं त्रत्रष गलोकेष गतच्छृणशगव वदाम्यहम ।

र्रुगब्रह्म ववा ि◌ान्तयः सयं् सयं् वरिरो॥ २१॥

21. The Guru is Brahman and no other than BrahmanItself, O Parvati. I declare this Truth to you. Listen to my words andbelieve, for this Truth is unknown to any one else in all the threeworlds.

Notes: Durlabham means "Rare". It refers to the declaration"Guru is Brahman". The Guru who is really qualified and whoiscapable

of imparting the knowledge of Brahman is rare. Heis attainable with difficulty and by the Grace of God particularly.

वेदशास्त्रपरगाणानि िैनतहासाहदकानि ि।

मन्तत्रयन्तत्राहदववद्यिाां मोहिोच्ाटिाहदकम ॥ २२॥

शैवशाक्तार्मादीनि ह्यन्तये ि बहवो मताः।

अपभ्रंशाः समस्तिाां जीविाां भ्रान्ततितसाम ॥ २३॥

22&23. The Vedas, the Sastras, Puranas, the Itihasasetc., the science of Mantras, Yantras, Mohana, Uchatana, etc.,cultslike the Saiva, Agama, Sakta etc., and other cults existingintheworld today are merely false theories expressed in corruptedwordswhich confuse the ignorant and deluded Jivas.

Notes: The concluding part of this verse appears in thesucceeding verse. As it is, it looks like a condemnation of the differentSastras which is not the purpose of these verses.

The scriptures quoted here, are the different authoritativebooks of the Hindus on which Hinduism takes its origin, and thedifferent cults they have given rise to.

जपस्तपो व्रतं तीथं ंयज्ञो दिां तथैवै ि।

रुगतत्त्वमववज्ञाय सवं ंव्यथं ंभवेन्प्रये॥ २४॥

24. Japa, austerities, observances, pilgrimage, sacrifice,charity—all these become a mere waste without understandingthe Guru Tattva.

रुगबद्धध्याम् ि िान्तयत स्यं स्यं वरििो।

तल्लाभाथं ंप्रयि्स्त गकतुवुयश् मिीवषमभः॥ २५॥

25. O Parvati, I declare unto Thee, with all the emphasis at my command, that there is no difference between the Guru and the Atman (Self). Therefore, efforts should be made by seekers, men learned in the scriptures, men of wisdom, for its attainment.

Notes: The attainment of a qualified Guru is the only means to the attainment of Jnana. Therefore there is no difference between the Guru and Atma Jnana.

रूढाववद्या जर्न्तमाया देहश्ाज्ञिासम्भवः।

ववज्ञिां यप्रसादि रुगशब्दै कथयते॥ २६॥

26. The hidden ignorance, absence of the knowledge,of Self, the world, Maya, the body—are all caused by ignorance (Ajnana). By whose grace one attains direct knowledge of the Self—he is known by the name 'Guru.'

यदङ्नघ्रकमलद्वन्तद्वं द्वन्तद्वतापनिवारकम ।

तारकं भवमसन्तधोश्ितं रुंग प्रणमाम्यहम ॥ २७॥

27. I prostrate to that Guru, whose two lotus-like feethelp the removal of all miseries arising out of the pairs of oppositesand who saves one from the round of births and deaths.

देही ब्रह्म भवेद्यस्मात व् कूपाथं ंवदामम तत ।

सवुपुापववशद्धधाम्ा श्रीर्रगोः पादसेवित ॥ २८॥

28. I shall tell you that, by which the embodied soul, purified from all sins, becomes Brahman. It is by the service of the Guru's Feet. I say this because of my special interest in you.

Notes: Service of the Guru includes physical service, learning and teaching of the Sastras and all acts which please him and

particularly by spreading the teachings of the Guru among the eager and qualified aspirants.

An ideal disciple finds no difference between the Lord and his Guru. Worship of Guru is worship of God. Worship of God is worship of Guru. Those who find any difference cannot have real devotion to God and Guru.

सवुतुीथुावर्ाहस्य सम्प्राप्ि्नित फलं ि◌रः।

र्गोः पादोदकं पीवा् शेषं मशरमस धारयि ॥ २९॥

29. By drinking the water after washing the holy feet oftheGuru and sprinkling the remains on the head, man attains thefruit of taking bath in all the sacred waters of all sacred riversandof all pilgrimages.

Notes: Faithfully following the spirit of the teachingscontained here, one attains the fruits mentioned. It is not exaggeration or praise. What has the Lord to gain from the ignorant Jivasof the world by misleading them?

शोषणं पापपङ्कस्य दीपिं ज्ञितेजसः।

र्गोः पादोदकं सम्यक संसाराणुवुतारकम ॥ ३०॥

30. The Padodaka (water collected after washing theGuru's Feet) of the Guru has the power of completely burning upthefilth of the disciple's sins, brightening the lamp of wisdom andtaking him across the ocean of Samsara.

अज्ञिामूलूहरणं जन्तमकमुनिुवारकम ।

ज्ञिावविज्ञामसद्ध्ृयथं ◌ंर्ुगपादोदकं वपबेत ॥ ३१॥

31. One should drink the feet-washed-water of the Guru for the uprooting of ignorance, to end the cycle of Karma, birth, death, etc., and for the attainment of dispassion and knowledge of the Self.

र्ुगपादोदकं पिां र्गोरुन्च्छष्टभोजिम ।

र्ुगमूतेः सदा ध्यिां र्गिोुम्ः सिदा जपः॥ ३२॥

32. One should always repeat the name of the Guru, meditate on his form, drink the feet-washed-water and eat remnants of the Guru's food-plate.

Notes: All these practices constitute one-pointed devotion and his Ananya Chintana. It is complete dedication of one's life to his service only.

स्वदेमशकस्यैव ि ि◌ामकीतिुम भवेदिन्ततस्य मशवस्य कीतिुम।

स्वदेमशकस्यैव ि ि◌ामचिन्ततिम भवेदिन्ततस्य मशवस्य चिन्ततिम॥ ३३॥

33. The repetition of one's Guru'sname becomes the repetition of the names of Lord Siva, who isAnanta (the Infinite), and the meditation on the name of one's Guru becomes the, meditation on Siva.

यप्ादरेणवैग नियं् कोऽवप संसारवाररधौ।

सेतबगन्तधायते ि◌ाथं ◌ंदेमशकं तमपगास्महे॥ ३४॥

34. The dust of whose Feet helps to definitely bridge upthe ocean of Samsara, such a saviour, Satguru, I daily worship.

Notes: Desika means the. Demonstrator or Teacher whoexplains and points out the Truth to our intellect, so that we mayproperly and precisely, understand the fact in our experience.

यदिग्रगहमात्रेण शोकमोहौ वविश्यतः।

तस्मै श्रीदेमशकेन्तराय िमोऽस्त गपरमात्मिे॥ ३५॥

35. By whoseblessingsalonetwoevilsofsorrowanddelusion are destroyed, to that Supreme Lord Saviour Guru I prostrate.

यस्मादिग्रगहं लब्ध्वा महदज्ञान्तमगसूजेृत ।

तस्मै श्रीदेमशकेन्तराय िमशाभिीष्टमसद्धये॥ ३६॥

36. With whose blessings man sheds offthe greatshackles of ignorance, my prostrations to that Supreme Teacher (Lord Saviour), who bestows all the desired objects including the four

Purusharthas (Dharma, Artha, Kamaand Moksha).

काशीक्षेत्रं निवासश् जािन्तहवी िरणोदकम ।

रुगववश्वेश्वरः साक्षात तारकं ब्रह्मनिश्ियिः॥ ३७॥

37. The place wherethe Gurulives is Kashi Kshetra andhis feet-washed-water is Ganga. The Guru is Lord Viswanatha personified and his words indicate theThraka Brahma.

रुगसेवा यर्ा प्रोक्ता देहः स्यादक्षयो वटः।

त्पादं ववष्णपगादं स्यात तत्र दत्तमिन्ततकम ॥ ३८॥

38. The service of the Guru is Gaya-Kshetra, his bodyis the imperishable banyan tree (Akshaya Vata), his feet, the feetof Lord Vishnu and anything offered at his feet bestows infinite merit.

Notes: To the ideal Guru-Bhakta, who has onepointedness in devotion and who is established in the faith, Guru is Brahma, Guru is Vishnu and Guru is Siva, and the different places of pilgrimage like Kashi, Gaya etc. There is no Tirtha or Punyakshetra other than

his Guru. He sees Kashi, Gaya, Mathura, Vrindavan,Vaikuntha, Moksha, everything, in his own Guru. This sort ofGuru-Bhakti is very rare and cannot be obtained without His Grace.

रुगमूनतु ुस्मरेन्न्तियं् रुगिुम सदा जपेत ।

र्गोराज्ञां प्रकगवीत र्गोरन्तयं ि भावयेत ॥ ३९॥

39. The disciple should always meditate on his Guru,heshould ever repeat the Guru’s name, he should always carry outthebehests of the Guru. He should be devoted to his Guru only andthinkof none else.

Notes: What is meant here is that for purpose of spiritualguidance and Sadhana the Sadhaks should have devotion to oneGuruonly. Satsanga and the gaining of knowledge of the Sastrasandsuch other acts are not ruled out. When the truth is graspednicelythe necessity for indefinite search for other Gurus ceases.

रुगवक्त्रे न्स्थतं ब्रह्म प्राप्यते त्प्रसादतः ।

र्गोध्यिां सदा कगयाुत कगलस्त्री स्वपनतं ंयथा ।। ४०।।

40. Brahman resides in the mouth, i.e., tongue or SaraswatiNadi of the Guru, and the disciples attain Brahman by the Graceofthe Guru. One should meditate on his Guru at all times, justasa devoted wife would think of her husband only.

Notes: Refer to Sloka 43 below. Brahma resides on the tipofthe tongue of the Guru and his speech therefore contains Brahmaor Chit-Ananda Nectar. "Brahmananda- Rasa-Anubhuti-Kalita"as Sri Sankara puts it in Viveka- Chudamani, Sloka 41.

स्वाश्रमं ि स्वजानतं ंि स्वकीनंत ंपन्गाष्टवधुिम ।

एत्सवं ंपररय्ज्य रुगमेव समाश्रयेत ।।४१।।

41. Renouncing one's order of life, caste and growingreputation in society and other worldly attractions one shouldalwaysdepend on his Guru.

Notes: This applies to the whole-timed Sadhakawhorenounces the world and takes shelter under the Guru.

The Sadhakas who are new to the spiritualpathshoulddefinitely take advantage of the constant company andguidanceofthe Guru. Not properly guided by the Guru, the studentsareapttogo astray when Vairagya wanes, and Sadhana becomesdull.

अिन्तयान्श्न्तितयन्ततो ये सलगभं परमं ंसखगम।

तस्मास्वुपुर्रयि् र्रगोराराधिं कगरु।।४२।।

42. Giving up entirely thoughts of the world andgiving his exclusive attention and thought on the Guru, oneattains the Supreme Bliss easily. Therefore, by every possible effortworship your Guru.

Notes: Worship of the Guru includes personal services rendered to him, living upon the ideals of the Guru, spreading the Upadesa (advices) of the Guru till the end of life. Not to do anything calculated to contradict the views and principles of the Guru is also worship of Guru.

र्रुगवक्त्रे न्स्थता ववद्या र्रुगभक्त्या ि लभ्यते ।

त्रैलोक्ये स्फगटवक्तारो देववुषवुपतृमृावा: ।। ४३ ।।

43. The disciples get, by devotion to the Guru, the knowledge which the Guru possesses. In the three worlds this fact is clearly enunciated by Divine sages, the Pitris (ancestors) and learned men.

Notes: History has recorded countless instances of disciples who have, by their devotion to their Guru, attained whatever they

wanted. The four Purusharthas- Dharma, Artha, Kama and Moksha- wait upon the disciple of one-pointed devotion. The devotion of Ekalavya, Uttanka, Arjuna, Trotakacharya (the disciple of the world-famous Sri Sankaracharya, the exponent of Advaita Vedanta) is recorded in the pages of history. One need not at all doubt about the efficacy of Guru-Bhakti. There is no exaggeration also. Even in the present day we have heard of many instances of Guru-Bhakti succeeding and making the lives of the disciples brilliant and shining.

Getting a realised and Brahma Jnani Guru is on account of Isvara-Kripa and the student's own sincere devotion and qualifications. Devoted service done untiringly for a long number of years is required for the attainment of Guru-Kripa.

Guru-Kripa and Isvara-Kripa are interdependent. It is difficult to say which precedes. Saint Kabirdas once said, "Guru and Govinda both are before me. To whom shall I prostrate first? Certainly Guru is great because it is he who showed me the Lord. Only by his grace I get the vision of God Govinda." Thus the instances of the present-day-world, as also those described in the Vedas go to prove the importance of Guru-Bhakti.

र्कगारश्ान्तिधकारो हह रुकारस्तेज उच्यते ।

अज्ञिाग्रासकं ब्रह्म रुंगरेव ि संशंयः ।।४४ ।।

44. The letter 'Gu' denotes darkness, the letter 'Ru' denotes the remover of darkness. Brahman who is capable of swallowing up ignorance is certainly the Guru.

र्कगारो भवरोर्ः स्यात रुकारस्तन्न्तिरोधकृत ।

भवरोर्हरव्ाच्ा् र्रुंगररयमभधीयते ।।४५ ।।

45. 'Gukara' means the disease of birth and death. 'Rukara' means the destroyer of births and deaths. On account of the power of destroying the disease of birth and death, the teacher is known by the significant name 'Guru'.

र्कगारश्ि र्णगातीतो रूपातीतो रुकारकः ।

र्णग रूपववर्हीव्ात र्ुगररय्मभधीयते ।। ४६ ।।

46. The letter 'Gu' denotes that he is above the three Gunas and 'Ru' denotes that he is beyond forms. Because he is free from Gunas and forms he is called Guru.

र्कगारः प्रथमो वणो मायाहदर्णगभासकः ।

रुकारोऽन्स्त परं ब्रह्म मायाभ्रान्न्ततववर्मोिम ।।४७।।

47. The first syllable 'Gu' creates or makes manifest Mayaand the Gunas. 'Ru' is Para Brahman that removes both Maya anddelusion, viz., I am the body, I am the mind, etc.

एवं र्ुगपदं श्रेष्ठं देवािामवप दलुगभुम ।

र्ुडोरर्न्तधवुमुसद्धाहदसरगपून्जतम ।।४८ ।।

48. Thus the state of the Guru (Gurupada) is great andsublime, very difficult for even Devas to attain and worthy of worship by Garuda, serpents, Gandharvas, Siddhas and the celestials.

ध्रवंग देवव ममगकूषूगणां ािन्स्त तत्त्वं र्गोः परम ।

र्गोराराधिां कगयाुत स्वजीवव् निवेदयेत ४९ ।। ||

49. Guru Tattva is supreme. There is nothing greater than Guru. One should worship his Guru and dedicate himself-body, mind and soul-unto the Guru.

Notes: He should effect unconditioned self-surrendertothe Guru so that he may be entitled to the highest knowledge ofBrahman.

आसिं शयिं वस्त्रं वाहिं भूषणाहदकम ।

साधकि प्रदातव्यं रुगसन्ततोषकारणम ॥ ५० ॥

50. The Sadhaka should present to the Guru seats,bedding, carriage, vehicles, ornaments, etc., conducive to his happiness.

Notes: The injunction contained in this verse is meantparticularly for the householder disciples who can serve the Guruwith such offerings. Verse 41 dealt with the duties of discipleswho are whole-timed Sadhakas living with the Guru or wholead a renounced life.

कमुणा मिसा विाा सवुदाऽऽराधयेद्रुगम ।

दीघुदुण्डं ंिमस्कृय् निलुजुजो रुगसन्न्तिधौ ।। ५१ ।।

51. One should, in thought, word and deed, always worship the Guru with full prostrations placing the whole body flat in front of the Guru. He should never feel shy in doing such prostrations.

Notes: 'Dandavat' literally means that the disciple should fall flat like a stick let down. The disciple should be free from shyness of all sorts. He should be devoid of ego. He should prostrate thus in front of gods also. Some feel shy to do full prostrations. Such prostrations indicate that the disciple is free from egoism, that he is suppliant to the Guru and ready to carry out all his behests unselfishly and unreservedly.

शरीरममन्न्तरयं प्राणमथुसुवजिबान्तधविा ।

आम्दाराहदकं सवं ंसद्रुगभ्यो निवेदयेत ||५२

52. One should surrender himself completely to the Guru. The body, the senses, the Prana, wealth, one's own relations, the self, wife, etc., all these should be surrendered to the Guru.

Notes: He should surrender himself unreservedly. Not only the disciple but all his belongings, as detailed here, rightly belong to the Guru.

र्गुरेको जर्स्वं ंब्रह्मववष्णमगशवाम्कम ।

र्गोःपरतरं िान्स्ततस्मासंपूजयेद्रुगम ५३ ||

53. The entire creation consisting of Brahma, Vishnu and Siva is all Guru only. There is nothing greater than Guru. Therefore one should worship his Guru.

Notes: This is akin to the Brahmakara Vritti of the Vedantin who feels "All indeed is Brahman; there is nothing like duality-Sarvam Brahmamayam Jagat Neha Nanasti Kinchana."

The Upanishad says, "Drishtim Jnanamayeem Kritva Pasyet Brahmamayam Jagat-possessing the Brahmic Vision one should see Brahman only everywhere."

Similarly, filled with the Guru-consciousness one should feel "everything is indeed Guru."

सवुशुरनगतमशरो - रि्-ववरान्जत-पदाम्बजगम ।

वेदान्तताथुपुरवक्तारं तस्मातसम्पूजयेद्रुगम ५४।। ||

54. The holy lotus-like Feet of the Guru shine like the two pearls of the entire Srutis. He (Guru) is the exponent of the Truths of the Vedanta. Therefore one should worship his Guru.

Notes: A similar idea is found in the celebrated Sri Ramcharitamanas of Saint Tulasidasji, where he describes the Feet of the Guru as adorned with so many pearls shining as the finger-

nails. He further says that the disciple who meditates on the light emanating from these pearls attains Divine Vision.

The verse is as follows:-

"Sri Guru Pada nakha mani gana jyoti;

Sumirat divya drishti hiya hoti."

यस्य स्मरणमात्रेण ज्ञिामगप्द्यते स्वयम ।

स एव सवुसुम्पवत्त: तस्मास्म्पूजयेद्र्रगम।।५५ ।।

55. By the mere remembrance of whomknowledge(ofSelf)dawns in one automatically; he (the Guru)isone'sentirewealth. Therefore, the aspirant should (ever)worshiphisGuru.

Notes: The life of the Guru is a constantsourceofinspiration for the student in the spiritual path. Hegetsinnerspiritualstrength to fight Maya. The disciple places beforehimtheidealsoftheGuru. He remembers the various incidentsinhisGuru'slifeanddraws inspiration from him. Therefore, therealwealthforthedisciple is his Guru. That is the reason why somuchstressislaidforGuru-Seva (the worship of the preceptor)intheseverses.

"Yasya Sravana-matrena" is anotherversioninplaceof"Yasya Smarana-matrena" with which theversestarts.Inthatcase the verse would mean "the student attainsknowledgebyhearing the instructions of the Guru, etc." Sravanaheremeanshearing of Vedantic Truths (Brahma Vidya) fromtheGuru.

कृममकोहटमभरावववष्टं दरुगनुतधकगलदूवूषतम ।

अनियं् दःगखनिलयं देहं ववद्चधवर्ररो।। ५६।।

56. O Parvati, know this body as transitory, the abode of pains, full of worms, blood, faecal matter, urine and other foul-smelling things.

Notes: In the second half of the verse another versionisseenas below. "Sleshma-rakta-tvacha- mamsairnaddham chaitad-varanane." This makes practically no change in thesenseconveyed by the verse.

The contents of the physical body are enumeratedheretocreate dispassion in the minds of the Sadhakas. Lord SivasaystoParvati; but the advice goes to the students. He says, "O man!Haveagood look at the contents of your physical body which youworshiphere with scents, soaps, silk, ornaments, etc." They arebuttempting baits of Maya to dupe the Jivas bound in Samsara.Themanof discrimination and dispassion does not fall a victimtoit.

संसार-वृकूषमारूढाः पतन्न्तत िरकाणुवे ।

यस्तिाद्दधरते सविाु तस्मै श्रीर्रगवे िमः ॥५७॥

57. Those who have climbed the tree of Samsara fall intotheocean of hell. Prostrations to that Guru who saves all suchmenfrom destruction.

Notes: The tree of Samsara grows by the side of the oceanofhell. The Jivas, who climb the Samsara-tree for shelter andenjoyment of the fruits thereof, soon find themselves helpless andtiredand fall straight into the ocean of hell. This is the case of thosewhoare without protection and help. But those people, who areprotected by the Sadguru, fly to Moksha with the wings of Vivekaand Vairagya. Thus they save themselves from falling avictimto messengers of hell.

र्रुगब्रुहुमा र्रुगवुवषुणरुर्गरुगदेवो महेश्वरः ।

र्रुगरेव परं ब्रह्म तस्मै श्रीर्रगवे िमः ।। ५८ ।।

58. Guru is Brahma. Guru is Vishnu. Guru is God Mahesvara. Guru alone is verily the Supreme Brahman. Therefore prostrations to him (the Guru).

Notes: The first part of the second line of the verse is popularly read as "Guruh Sakshat Param Brahma" in place of "Gurureva Param Brahma". Guru is verily the perceptible concrete Supreme Reality.

The trinity of Brahma, Vishnu and Siva is Guru. So also the Brahman that transcends them. This verse establishes identity of the Guru with Brahman.

To the student, who has not seen the different parts of the globe, the teacher brings a toy globe wherein all countries are represented by lines and different colours. Even so, to the student, who has no realisation of Brahman, the Vedas have prescribed the Guru's form as representing Brahman. Brahma, Vishnu and Siva are superimposed on the Guru. This method of Sadhana is like the ladder kept on to reach the top branch of the tree with the help of which the person reaches the tree-top.

With the help of the Guru the student reaches Brahman, just as in idol-worship, the idol remains as idol but the worship reaches the Lord. Though you may not see immediately the result of such worship in the case of the Guru, the worship reaches the Ultimate represented by the Guru.

अज्ञानतममरान्तधस्य ज्ञाांजिशलाकया ।

क्षिरुगन्तमीमलतं यि तस्मै श्रीर्रगवे िमः ।।५९ ।।

59. I prostrate to that Guru who shows the supremestate of Brahman by the collyrium of knowledge to one who is blinded by the cataract of Ajnana (absence of knowledge).

Notes: The eye-specialist operates the eye affected by cataract and the patient is able to see things properly. Where there was intense darkness, now there is good light. So also, the teacher applies the collyrium of knowledge and the student gets the supreme vision and sees things clearly.

अखण्डमण्डलाकारं व्याप्तं यिे िरिरम ।

त्पदंदम ुशतुंयिे तस्मैश्रीर्रगवे िमः ||६० ||

60. I prostrate to the Sadguru by whom is the wholeuniverse comprising of the unbroken consciousness pervadedandfilled through and through in every moving and unmovingobject,and who has brought to my intuitive vision the entire massofsupreme consciousness.

Notes: By this verse the names and extent of the differentuniverses (Mandalas) are hinted. The different systems like thesolarsystem, the stellar system are all pervaded by Brahman. TheGurureveals to the disciple all these and therefore he is superior toall.

स्थावरं जंर्मं व्याप्तं यन्कंचिस् िरिरम ।

वं्पदं दम ुशतुं यिे तस्मै श्रीर्रगवे िमः || ६१ ||

61. Whatever is moving and unmoving here and thatwhich pervades whatever is there with life and without life, to thatGuru who reveals these and the real significance of TVAMPADA—be these prostrations.

चिन्तमयं व्यावपतं सवं ्त्रैलौक्यं सिरिरम ।

अमसवं् दमुशतुं यिे तस्मै श्रीर्रगवे िमः || ६२ ||

62. I prostrate to that Guru who explains the Asi-Pada which pervades the three worlds as Chinmaya (mass of light) which moves and moves not.

Notes: Verses 60, 61 and 62 indicate that it is the Guru who illumines the disciple explaining the four Mahavakyas and points out to the disciple that he is Brahman by saying "Tat Tvam Asi- That thou art." With this knowledge the veil of ignorance that covers the student's understanding is rent asunder. There is no more ignorance and the Atman is realised.

निममषान्न्तिममषाधाुद्धा यद्वाक्याद्वै ववमच्गयते ।

स्वाम् ाां मिशवमालोक्य तस्मै श्रीर्रगवे िःमः ।।६३।।

63. Having perceived the Self, who is Siva, one frees himself (from the shackles of Maya) within a second or half-a-second by following the words of the Guru; prostrations be to thatGuru.

ैंतिन्तयं शाश्वतं शान्ततं व्योमातीतंनिरञ्जिम।

ादित्रबन्तदकगलातीतं तस्मै श्रीर्रगविेमः।।६४।।

64. Prostrations to that Guru who is eternal, peaceful,unattached, full of light and knowledge, beyond the stagesofNada,Bindu and Kala and who transcends Akasa.

Notes: By saying that he transcends Akasaitismeant that he transcends all the five elements, earth, water,fire,airand ether. Akasa stands here for all the elements.

Nada, Bindu and Kala are the stages priortocreation of this universe. The meaning indicated here is thattheGuruisbeyond all these stages. The disciple, by Guru-kripa,isabletotranscend the different stages and soar high in the realmsofpeaceandbliss.

"Nirmalam darsitam yena" is another version in the second half of the verse.

निरुुणं निमुलुं ंशान्ततं जङ्ग्मं न्स्थरमेव ि ।

व्याप्तं यि जर्स्वं ंतस्मैश्रीर्रगविमः ६५।। ||

65. That which is beyond the Gunas (Sattva, Rajasand Tamas), faultless, taintless, peaceful, moving and unmoving,that which pervades the whole world, that Sat-Guru, I worship.

स वपता स ि मे माता स बन्तधःग स ि देवता ।

संसारमोहिाशाय तस्मै श्रीर्रगवे िमः ६६ ॥||

66. He is the father, he is the mother, he is the relative, and God to free us from the delusion of Samsara; therefore prostrations to Him.

यस्त्विे जर्स्   यं् यप्र्काशिे भानत यत ।

यदिान्तदिे िन्तदनत तस्मै श्रीर्रगवे िमः ।।६७ ।।

67. By whose potentiality this world appears to be true,by whose light the world is illumined, by whose bliss all are happy here-to that Guru I prostrate.

यन्स्मि न्स्थतममदं सवं ंभानत यद्भािारूपतः ।

वप्रयं पत्रगाहद यप्र्ीय्ा तस्मै श्रीर्रगवे िमः ।।६८ ।।

68. That in which this entire universe exists, by whose light everything is illumined here, by whose delight and love, son, etc., are dear to us, to that Guru I pay my homage.

Notes: The Sat, Chit, Ananda aspect in which everything is delighting in this world-that aspect is the Guru in reality.

यिदं दम ु शतुं तत्त्वं ंचित्तियाहदकं तथा ।

जाग्रस्वप्सिषगप्गयाहद तस्मै श्रीर्रगवे िमः ६९ ||

69. By whose powerwe see everything here, by whosepower the mind, intellect, Chitta, etc., function, by whose intelligence the different states of waking, dreaming and sleep are cognised, to that Guru I offermy worship.

यस्य ज्ञािममदं ववश्वं ि दृश्यं मभन्तिभेदतः ।

सदैकरूपरूपाय तस्मै श्रीर्रगवे िमः ||७० ||

70. Whose knowledge is this universe,inwhom differences of sight and seen do not exist, who is ever established in the knowledge of oneness, to that Guru may these prostrations be.

Notes: There is nothing in this universe which is unknown to Him. But he himself is without difference of sight and seen. He always perceives oneness. He is established in his own Svarupa. Nothing affects himthough acting in the world.

यस्य ज्ञातं मतं तस्य मतं यस्य ि वेद सः

अिन्तयभावभावाय तस्मै श्रीर्रगवे िमः ||७१ ||

71. Brahman is really understoodor properly understood by one who has realised that it ought to remain ever the unknown and the unknowable to him, but if one thinks he has known it, then, in fact, he does not know it at all. Therefore, one who is ever established in the One Bhava (knowledge) of the Self, to that Guru I ever prostrate.

This is a paraphrase of the Kena-Upanishad Mantra quoted below as yasya amatam, etc.

Notes: The first half of the verse indicates the knowledge of the Self. But the Guru is always established in that state of oneness with the Self. Therefore the disciple worships the Guru. The following is another version of the above verse.

"Yadajnananmatam bhuyat na matam yasya vedanat;

Tadbrahma darsitam yena tasmai Sri Gurave namah.

In the Kena-upanishad there is an authoritative verse which deals with Brahman which is as follows:

"Yasyamatam tasyamatam matam

yasya na veda saha;

Avijnatam vijanatam vijnatam avijanatam."

The meanings of both the verses are identical. One who says he knows Brahman, does not know. One who says he does not know, knows it. For, Brahman is not an object, but is always the subjective, Self, the Knower of Jnata. Such is the seeming contradiction in the knowledge of Self. He who knows both the known and the unknown is the Guru and so he is superior to all and is fit to be worshipped. Brahman is to be realised only as Atma or I or Aham, Spirit or Chit or Self and not as matter or Jneyam or Anatma or Idam.

यस्मै कारणरूपाय कायुरूपेण भानत यत ।

कायुकुारणरूपाय तस्मै श्रीर्रगवे िमः ।।७२ ।।

72. He who is the cause of all, yet appears to the world asthe effect, my prostrations to Him who shares the nature of bothcause and effect.

Notes: Brahman, though It is the cause of everything, appears to be the effect (the world).

ीीारूपममदं ववश्वं ि किाप्यन्स्त मभन्तिता ।

कायुकारणरूपाय तस्मै श्रीर्रगवे िमः ७३ ||

73. This world of diverse forms, inwhom doesnot appeardiversity, who shines as the cause and effect of everything to that Guru I prostrate.

Notes: When the Atman is realised, diversity vanishes. The Jnani of Self-realisation sees no diversity anywhere. He feels and says like the great Self-realised Sage Sadasiva Brahman of Nerur (Trichy Dist., Tamil Nadu) "Sarvam Brahmamayam Re Re Sarvam Brahmamayam-Everything is Brahman O man, everything is Brahman". Where has the world of diversity disappeared which was appearingto me till now? asks theJnani of realisation.

ज्ञिाशन्क्तसमारूढत्वमालाववभूवषणे ।

भन्गाक्तमन्गाक्तप्रदातेृरे ि तस्मै ैश्रीर्रगवे िमः ।।७४||

74. He whois established in knowledge and power, who is adorned with the garland of Truth, the Reality, one who bestows both liberation and enjoyment here in this world, to that Guru, be this salutations.

Notes: The sage of Self-realisation possesses all powers (Riddhis and Siddhis). They roll under his feet. He may not be even aware of them. He may not exhibit them. He can bestow everything the disciple wants. The disciples draw such powers and Siddhis to themselves from the Guru by their own faith, devotion and Sadhana.

अिेकजन्तमसम्प्राप्तकमुबुन्तधववदाहहिे ।

ज्ञिाालप्रभाविे तस्मै श्रीर्रगवे िमः ।।७५ ||

75. He who breaks the bonds of Karma acquired in countless births by the power of the fire of knowledge, I prostrate to that Sri Guru.

Notes: By the fire of his Tapas, the Guru burns all Karmas of the student. The Bhagavad Gita says, "Jnanagnih Sarvakarmani Bhasmasat Kurute Arjuna-O Arjuna! The fire of knowledge burns all Karmas." Actually the Karmic bonds are burnt. This is the literal meaning.

शोषणं भवमसन्तधोश्[दीपिं क्षरसंपंदाम ।

र्गोः पादोदकं यस्य तस्मै श्रीर्गवे िमः ।। ७६ ।।

76. I prostrate to the Sadguru whose feet-washed- waterhas the power to dry up the ocean of Samsara and brighten one'sposition in life.

Notes: The literal meaning of "Dipanam Kshara- Sampadam" is that it brightens the wealth and possessions of the disciple-money, property and all prosperity of a worldly nature.

In the world, we have heard of fire burning wood, paper, cloth and all combustible things. Water wets. But the beauty of Guru-Kripa which works miracles, is that the water with which his feet are washed has the power to dry up the waters of the ocean of Samsara. Nowhere can any one prove of water having the power to dry up water. It can only make things wet or add to the existing quantity of water when added to any reservoir.

ि र्गोरचधकं तत्त्वं ि र्गोरचधकं तपः ।

ि र्गोरचधकं ज्ञिां तस्मै श्रीर्गवे िमः ।।७७ ।।

77. There is no greater Truth than the Guru, no greaterpenance than the Guru, no knowledge greater than the Guru-therefore to that Guru I ever pay my homage.

मन्िाथ : श्रीजर्न्िाथो मद्रुगः eft जर्द्रुगः ।।

ममाम् ा सवुभूताम् ा तस्मै श्रीर्रगवे िमः ।।७८ ।।

78. My Lord is the Lordof the Universe, my Guru the world-Guru (guide for the entire world), my Self is the Self of all beings in this universe-therefore I prostrate to the Sadguru.

Notes: The knowledge of one's own Self being the Self of all is derived by the grace of the Guru. When the devotion to the Guru increases and becomes Ananya Prema this state is realised by the disciple.

र्रुगराहदरिाहदश्र्रुगः परमदैवतम ।

र्रुगमन्तत्रसमो िान्स्त तस्मै श्रीर्रगवे िमः ।। ७९ ।।

79. Guru is the foremostand the first. He is withoutabeginning. Guru is the Supreme Reality and deity. There is noMantraequal to the Mantra of two syllables called "Guru" even astheone-syllabled Omkara is Brahman. Therefore prostrations to theGuru.

Notes: Refer to verse 151 said in the Guru-Gita. Thefaiththat there is no Mantra equal to the Mantra imparted by Guruisveryessential for Mantra Siddhi and realisation. Faith leads to perfectsuccess and lack of faith is the cause of failure. He is thebeginningless beginning and endless end reality where all worldlyworries end. Omityekaksharam Brahma Dvayakshram Gururuchyate.

एक एव परो बन्तधवुगवषुमे समपगन्स्थते ।

र्रुग: सकलधमाुमा तस्मै श्रीर्रगवे िमः ।। ८० ।।

80. There is onesupreme help,relative and friend inthis world when one is faced with adverse situations; Guru isthe best Dharmatma, therefore prostrastions to the Guru.

Notes: Dharmatma means the knower and follower of all Dharma. The right interpretation of Dharma, the Guru gives. "Mahajano yena gatah sa panthah-the path is the one trodden by great men." The teachers tread the path themselves and set an example to others. The ways of Ativarnasramis and Yogis and Jivanmuktas are mysterious, beyond the reach of the ordinary man's intellect.

र्ुगमध्ये न्स्थतं ववश्वं ववश्वमध्ये न्स्थतो र्ुगः ।

र्ुगवुवशुवं ि िान्तयोऽन्स्त तस्मै ैश्रीर्ुगवे िमः ।। ८१ ।।

81. This universe is situated in the Guru and the Guru is in themidst of this world; this world itself is Guru (nothing else), therefore prostrations to the Guru.

Notes: The first-class student takes the world itself as the Guru. He sees his Guru everywhere. He sees all with Guru-buddhi. Just as the Jnani feels "Sarvam Brahma- mayam", the ideal disciples feel "Sarvam Gurumayam".

भवारण्यप्रववष्टस्य हदङ्मोहभ्रान्तिितसः ।

यि सन्तदम ुशतुः पन्तथाः तस्मै श्रीर्ुगविेमः ।।८२।।

82. To one confused in the forest of transmigrationaboutthe directions, etc., the one who shows the rightpath,tothatGuru,be these salutations.

Notes: The transmigratory existence has beencomparedtoaforest. A man entering a thick forest does not knowwhichwaytogo.He misses even the directions, when the sun isnotseen.Justasa person well-versed in the different directionsinaforestcaneasily take the wandering traveller to his shelter andgivehimprotection and assurance that he will save him and showtherightpath,soalso in this forest of Samsara, Guru is the only guideforthemanofthe world. Without a guide the man lost in a forestgoesfromplaceto

place and tires himself. Even so one without a Guru in the spiritual path wanders aimlessly and suffers the pangs of Samsara, birth, death, disease, family-afflictions, poverty, etc., etc.

तापत्रयान्नितप्तिाामशान्ततप्राणणिां भवगव ।

यस्यपादोदकंर्ंर्ंतस्मै ैश्रीर्रुगवे िमः ८३ ।। ||

83. Afflicted by the three kinds of fires, the restless creatures on earth wander aimlessly. To such people the feet-washed-water of the Guru is really Ganga. Prostrations to Him.

Notes: Adhyatmika, Adhibhautika, Adhidaivika are the three kinds of afflictions man is subjected to here. Adhyatmika Taapa is diseases of the body. Adhibhautika Taapa is afflictions inflicted by creatures like scorpion, snake, dog, etc. Adhidaivika Taapa is suffering caused by divine agencies like flood, thunder, lightning, heat, cold, earthquakes, etc.

"Gurureva Para Ganga" is another version of the first half of the second line. Guru is verily the supreme Ganga.

अज्ञासपुदुष्टिाां प्राणणिां कन्श्किकस्कः

सम्यनज्ञिामहामन्तत्रवेहर्दिं सद्र्गरुं वविा ।। ८४ ।।

84. For those bitten by the cobra of ignorance there is no doctor other than the Guru who alone knows the Mahamantra of right knowledge (of the Self).

Notes: There is another version of the same verse in certain texts which is as follows:-

Ajnanenahina grastah praninastan chikitsakah;

Vidyasvarupo bhagavan tasmai Sri Gurave namah.

The meaning of this also is the same practically. In the second line there is a slight change as follows:

"One who is the form of knowledge and the Lord, to that Guru, I prostrate".

In the world we find that for a man bitten by a poisonous cobra, one who is well-versed in the Mantra Sastra is seen to be able to nullify the effect of poison by chanting the Garuda Mantra. The patient survives. This can be done only by the person who is well-versed in the Mantra and not by others. So also a Srotriya and Brahmanishtha Guru alone can save one from the ocean of Samsara and he is the Sadguru.

हेतवे जर्तामेव संसाराणुवुसेतवे ।

प्रभवे सवुवुवद्यिाां शंभवे र्रुगवे िमः ।। ८५।।

85. Prostrations to the Guru who is Sambhu, the causeofthe world, the bridge to cross the ocean of Samsara and thesource of all knowledge and sciences.

Notes: Bridging of the ocean is impossible. Buttheocean of Samsara is bridged by the Guru. With the Guru,theimpossible becomes possible.

ध्यिामूलं र्रगोमूनुतुः पूजामूलं र्रगोः पदम ।

मन्तत्रमूलं र्रगोवाुक्यंमन्गक्तमूलं र्रगोः कृपा ८६ ।।

86. The background (of thought) for meditation is the form of the Guru, the image for worship is the Guru's Feet, the sacred syllable (Mantra) for Japa is the words of the Guru and the cause of Moksha is the grace of Guru.

Notes: "Moksha mulam gurohkripa" this is a very popular alternative version of the last portion of this Sloka. The meaning is the same in both cases.

सप्तसार्रपयुनुततं तीथुस्सिुाफलं ंत गयत ।।

र्रुगपादपयोत्रबन्तदोः सहस्ांशित्फलम ८७ ।। ||

87. Whatever merit is acquired from pilgrimages and bathing in the sacred waters extending to the seven seas by one, cannot be equal to even one thousandth part of the merit derived from partaking the feet-washed-water of the Guru.

Notes: The disciple whose faith is intense in his Guru, need not undertake tedious journeys and pilgrimages to the different rivers and oceans and other sacred waters prescribed by the scriptures. One drop of the Charanamrita of the Guru is enough to bestow on him all the merits acquired by such religious observances. Therefore what is wanted is faith, faith first and faith last.

मशवे रुष्टे र्रुगस्त्राता र्रगौ रुष्टे ि कश्ाि।

लब्ध्वा कगलर्रुंग सम्यनर्रुगमेव समाश्रयेत ‖ ८८ ।।

88. When Siva is angry Guru can save you. If the Guru is angry nobody can save you. Therefore, having got the Kula Guru one should take refuge in him.

Notes: In the Ramacharitamanas there occurs a story in the Uttarakand (towards the end), of a devotee who was devoted to Siva but showed lack of devotion to Guru when he came to the temple where he was practising his devotions. This attitude of the disciple roused anger in Lord Siva and He cursed the devotee. The Guru out of pity for his disciple pleaded with Lord Siva and got him freed from the curse with some ordinary punishment as Siva's anger cannot go in vain. This illustrates the importance of

reverencetotheGuruandwhythestudentshouldavoiddisregard to him.

KulaGurumeansthefamilyGuru.IntheRamayanawefindthat VasishthawastheKulaGuruofthekingsoftheRaghu'sRace. Even to Lord Rama Vasishtha was the Guru.

In thecaseofpeoplehavingtheirKulaGuruitisadvisablethat they stick to them and honour their initiation.

KulaGuruisthesameasDikshaGuru.ForthosewhohaveaKula GuruitisbetterforthemtotakeDikshafromhim.Intheabsence of suchteachersonecantakeothersinwhomtheyhavefaithand devotion.

Onewhoinspiresyou,inwhomyouhaveimplicitfaithand devotion,heistheSadguru.IfyouhaveaKulaGuruandifyour faithanddevotioninhimisimplicit,youcantakehimasyour Guru.Thatisthesenseconveyedinthisverse.Thisideaisfurther made clear in the following verse no. 89.

मधलगब्गधो यथा भृङ्गर्ः पष्गपात पष्गपान्ततरं व्रजेत ।

ज्ञिालब्गधस्तथा मशष्यो र्गोरुवुगनुततरं व्रजेत ।।८९।।

89. Just as a bee thirsting for honeygoesfromoneflowertoanother (till its thirst is satiated), so alsothediscipleinquestofknowledge should approach different teachers.

Notes: The student should neverbesatisfiedwiththeknowledge that he has attained. He must beeverinquestofknowledge.The method of Sadhana for realisationispointedoutbytheDiksha Guru which should not be abandonedatanycost.Therelationship between Guru and disciple is verysacred.TheDikshaGurushould not be abandoned nor the Mantragivenbyhim.

If a student thinks: "The Guru has not given the right initiation, let me approach another who will help me", it is lack of faith. This should not be the case. Mantra Sakti is hidden in the Mantra, Diksha awakens it and practice and devotion make you perfect.

The teacher who imparts knowledge of Sastra is Vidya Guru.

Those who are conversant with the life of Lord Dattatreya and who have gone through Srimad Bhagavata know that he had not only one Guru. He collected knowledge just as the bee collects honey from different sources, and got convinced of what his Guru had taught him.

वन्तदे र्रुगपदद्वन्तद्वं वाङ्गिोतीतरि्रम ।

श्वेतरक्तप्रभामभन्तिं मशवशक्या्म्कं परम ।। ९० ।।

90. I worship the two Feet of the Guru, endowed with the effulgence of Siva and Sakti Prabha, Supreme, differentiated by white and red colours, and which are beyond the reach of speech, mind and the senses.

Notes: In this verse there is a beautiful merging of the Guru Tattva and the Siva-Sakti Tattva. The fact that the Siva-Sakti Tattva and the Guru Tattva are identical is what is indicated in this verse.

This verse helps the meditation of the Sadhakas.

One, who can deeply reflect on the significance of this verse, can enter into deep meditation. The Siva-Sakti Tattva merges in the Guru Tattva.

र्कगारं ि र्णग ातीतं रुकारं रूपवनुजतुम ।

र्णग ातीतमरुपं ि यो दद्यात स र्रुगः स्मृतृः । ।९१ ।।

91. "Gu" indicates the state of the Guru who is above thethree Gunas and "Ru" denotes freedom from the shackles of forms.One,

who bestows the state beyond the three Gunas and the forms, is the Guru.

Notes: The Guru is capable of freeing the disciple from the three Gunas. He frees him from the illusion of names and forms also. One who does this for you, he is the real Guru.

अत्रत्रित्रः मशवः साक्षात द्ववबाहगश्ह्रिरः स्मृतः ।

योऽतिवुगदिो ब्रह्मा श्रीरुगः कचथतः वप्रये ।। ९२ ।।

92. O Dear Parvati, Guru is Siva without three eyes. HeisHariwith two hands. He is again Brahma without four faces.

Notes: Having two eyes Guru is Siva, with two handsheisreally Hari and having only one face he is Brahma. Though theGurudoes not possess these external symptoms of Brahma, VishnuandSiva, he really represents them all to the disciple.

अयं मयाञ्जमलबुदुधो दयासार्रमसद्धये ।

यदिग्रगहतो जन्ततन्गश्त्रिसंसांरमन्गक्तभाक ।। ९३ ।।

93. May these prostrations with folded hands be unto thatocean of mercy by whose grace beings get liberation from this multifarious Samsara.

Notes: The mention of Guru Kripa is very significant. Lord Siva is overpowered with feelings and He indirectly hints Guru Kripa without even mentioning the word Guru in this verse.

श्रीर्रगोः परमं रूपं ववविकिक्षगरग्रतः ।

मंदभानया ि पश्यन्तत अन्तधाः सूयोदयं यथा ।। ९४ ।।

94. Just as the blind do not see the risingsun(orlight),peopleof dull intellect and the unlucky do not seetheSupremeFormofthe Guru with the help of discrimination.

Notes: The man of dull intellect fails tobeholdtheeffulgentform of the Guru. What is meant here is thatintheabsenceofasharp and discriminative intellect a student cannotseetherealformand glory of the Guru though he may have spentyearsorageswithhim. Just as water does not penetrate stone eventhoughitisputinwater for a number of days, even so the studentwithouttheproper qualification cannot imbibe the teachingsoftheGurueventhough he lives with him a long time. Grace of theGurudescendsonlyon the best and qualified student. The studentsdrawtothemselvesthe grace of the Guru by their faith and devotion.

कगलिाां कगलकोटिीां तारकस्तत्रत्क्षणात।

अतस्तं सद्द्रुंग ज्ञाव्ा त्रत्रकालममभवादयेत।।९५।।

95. Guru is the instantaneous saviour of one's family-linenotonly one but crores of generations. Knowing this, one shouldprostrate to the Sadguru thrice daily.

Notes: Just as to the Brahmana and the other twoVarnas performance of Sandhya is compulsory and imperative,the worship of the Guru is prescribed for the disciple thricedaily.To the disciple, Guru represents all the deities and naturally performance of worship is directed to the Guru only inhiscase.

श्रिीाथिरणाद्वन्तद्वं यस्यां हदमशववराजते।

तस्यां हदमश िमस्कगयाुद् भक्या् प्रनतहर्दिंवप्रये।।९६।।

96. My dear Parvati! In whichever direction the holy FeetofSri Natha (Sadguru) rest, to that place and direction prostrate withdeep devotion everyday.

Notes: This applies to the disciple who stays far away from the Guru. When physical contact is not possible, then the disciple should reverently worship the Guru in the direction where he lives.

साष्टांर् प्रणणपाति स्तवगन्न्तियं र्ुंग भजेत ।

भजिास्थैयुमुाप्ननित स्वस्वरूपमयोभवेत ।। ९७ ।।

97. One should worship his Guru by dailyperformingfull prostrations (Sashtanga Pranams) to him. By worshiponeattains steadiness and ultimately realises one's own truenature.

This is an outward expression of the inner Bhavaofthedisciple. When Bhava is lacking, the outer expressionsalsoareabsent.The inner feelings and devotion one has are expressedoutwardlybythe way one stands, moves and behaves in frontofanelder.

Even the contents of the mind can be studiedfromthewayone stands, one looks, one talks, etc. Even thoughonehasnotexpressed anything, the contents of the mind can beknownfromthelook. Face is the index of the mind and nothingishiddenfromtheeyes and the look.

दोभ्यां पद्भ्यां ि जािभ्यामरगसा मशरसा दृशा ।

मिसा विसा िेनत प्रणामोष्टांर् उच्यते ।। ९८ ।।

98. One should prostrate to the Guru fully lying flat on theground with both hands, legs, knees, thighs, head, by sight, mind and speech. This kind of full prostration (where body, mind andsenses are involved) is Sashtanga Pranama.

Notes: Though both hands, legs, knees and thighs are involved in the prostration, each pair is taken as one. Thus the four pairs really count only four.

Prostrating by mere show of hands or a smile or a simple bow of the head is not real prostration. Such prostration lacks the real inner Bhava and is not considered as proper prostration by the learned and the wise.

ं तस्यैहदशे सततमञ्जमलरेष नियं्

प्रक्षक्षप्यतां मखगररतैमुधुरैगः प्रसूैः ।

जार्नतु ुयत्र भर्वि र्रुगिक्रवती

ववश्वन्स्थनतप्रलयिाटकनि्यसाक्षी ।। ९९ ।।

99. To that direction where the Emperor Guru Bhagavan, the eternal witness of the Drama of the rise, stay and dissolution of this world, dwells, may this repeated worshipful offering of handfuls of fresh blooming flowers, be offered.

Notes: This verse gives a very high internal Bhava of the devotee or disciple who, in the absence of the Guru, is paying his homage to the great personality of the Guru by simply bowing to the direction where he lives or to his abode. Here, the Bhava is similar to that of the Gopis of Brindavan who had surrendered their body, mind and soul to Lord Krishna. They became Krishnamaya in a Tanmaya state of Krishna consciousness. The disciple becomes saturated with Guru Bhava and becomes Gurumaya.

अभ्यस्तैः ककम गदीघुकुालववमलैव्याुचधप्रदैदुष्गकरैः

प्राणायामशतैरिककरणैदुैःगखाम्कैदुजुगयुैः ।

यन्स्मन्तिभ्यहगदते ववश्यनत बली वायःग स्वयं त्क्षणात

प्राप्तं गत्सहजस्वभावमनिशं ंसेवेत िैकं र्रुगम ||१०० ।।

100. Of what use is the hazardous, painful, long-drawn, doubtful practices, resulting in diseases, countless control of breath etc., when by the dawn of Guru's grace all difficulties in the path of Yoga vanish and the blissful state of that (coveted) Sahajavastha is attained. Therefore, one should worship and serve that Sadguru alone, the secondless One only.

Notes: While pointing out the hazardous nature of the different Yoga practices, the superiority and easily accomplishable method of Guru-Seva Yoga as the means to the attainment of Moksha or final beatitude is pointed out here. For, Guru-Seva is the only and easiest means to attain Sahaja-Avastha. To attain it, is just to understand that it is ever attained, as it is one's own natural state of being Sat-Chit-Ananda or Self, by Vidya or Guru's Upadesa or teaching only.

ज्ञिां वविा मन्गक्तपदं लभ्यते रुगभन्क्ततः |

र्गोः प्रसादतो िान्तयत साधिं रुगमाचुर्णुाम || १०१ ||

101. By the devotion practised towards the Guru, one attains the state of Mukti even without knowledge. For those who tread the path of unflinching devotion to the Guru, no other Sadhana is needed than the grace of the Guru (Guru Prasada).

Notes: In the second half of the verse in place of "Prasadato" there is another version "Samanato" which means "equal to".

To many this may sound very strange. The declaration of the Sruti is definite in that it says, "Rite-jnanan na muktih" without knowledge no one can attain Mukti. This verse wants to point out that the disciple, who is wholeheartedly devoted to the Guru and who is unmindful of anything other than Guru-Seva, attains knowledge by the grace of the Guru. In other words, his devotion

to the Guru automatically draws knowledge to him without any effort.

In the Chhandogya Upanishad you will find the story of Satyakama Jabala and Upakoshala. Here the Agni Deva pleased with the devoted service of the disciple Upakoshala initiates him into the knowledge of Brahman. When he returns to the Ashram, the Guru sees the disciple shining with Brahmic splendour. The Guru questions the disciple-"You are now shining with Brahmic splendour. Tell me truly, who has instructed you into Brahma Vidya?" To this Upakoshala says, "O Lord! Agni Deva taught me the knowledge of Brahman finding me fit for it." In this case Guru-Seva has given him knowledge. The instructions by Agni Deva is nothing but Guru-Kripa.

यस्माप्रतरं िान्स्त िेनत िेतीनत वै श्रनगतः ।

मिसा विसा िैवै सय्माराधयेद्रुगम ।। १०२ ।।

102. The Srutis declare "Neti, Neti-not this, not this", andspeak of something beyond which there is nothing that Tattva is theGuru in reality. One should, therefore, through the (Trikarana)mind, speech and actions worship the Guru.

र्गो: कृपाप्रसादि ब्रह्माववष्णमगशवादय:

सामर्थयुमुभजि सवे सृनूष्टन्स्थय्न्ततकमुणुण ।। १०३ ।।

103. It is by the grace of the Guru that Brahma, Vishnu andSiva became capable of performing their respective duties-creation, preservation and dissolution. Therefore, one should always worship the Guru.

Notes: By showing that the supreme cause, the controller and destroyer of the world is Guru, this verse declares the identity of Guru and Brahman.

देवककन्तिरर्न्तधवा्ुः वपतृयृक्षास्त गतम्गाबरुः ।

मिगयोऽवप ि जािन्तत र्रुगशश्रूगषणे ववचधम ।। १०४ ।।

104. Even the Devas, the Kinnaras, Gandharvas, Pitris, Yakshas and sages like Tumburu and others do not know the right technique of service to the Guru.

Notes: Service of Guru is very difficult. The disciple may serve the Guru in his own way by adopting such methods that he thinks will please the Guru. In reality the Guru may not be pleased. The whole technique of Guru-Seva lies in knowing the heart of the Guru, the taste, the temperament, etc., of the Guru and serving him in a way that pleases him.

The descent of knowledge of Brahman in a disciple indicates that he has achieved Guru-Kripa. All services are therefore only preparatory to knowledge and Guru-Kripa.

Absence of egoism together with all traces thereof is the qualification for Guru-Kripa. The above named gods and celestial beings are not free from egoism and so they cannot know what real Guru-Seva is.

ताकुकुकाश्छान्तदसाशर्ौ्वि दैवज्ञाः कमुठ्ाः वप्रये ।

लौककककास्ते ि जािन्तत र्रुगतत्त्वं निराकगलम ।। १०५ ।।

105.People who are well-versedin Tarkasastra,in theVedic Chhandas, knowers of divine beings like gods, Karmakandins, people versed in worldly sciences-none of them knows theGuru-Tattva in its entirety.

Notes: The thoughts given here are in continuation ofthe expressions contained in the previous verse. This verse dealswith

Guru-Tattva and its importance. The previous one stressed the importance of Guru-Seva.

The ideal and goal of those persons mentioned here are not cent-per-cent spiritual. They lay stress on different sciences. But those who are endowed with Viveka and Vairagya and who strive hard to attain liberation, really seek the knowledge of Brahman, and the guidance of the teacher (Guru) is indispensable for them. So, it is really the Sadhakas who know Guru-Tattva better than others mentioned here.

महाहंकारर्वेण तपोववद्याबलै ि ।

भ्रमन्तये्तन्स्मि संसारे घटीयन्ततं्रं यथा पिगः ।। १०६।।

106. On account of great egoism, pride, power of Tapasand education, (people) roam about in this world like thepotsina Persian wheel.

Notes: The Persian wheel is a very apt example for thewheelof Samsara. Moved by pride and egoism everyone hereengages himself in some work or other which is creative of bondageandthe wheel of birth and death goes on moving. Caught helplesslyinthis wheel, beings move here.

यक्षज्ञिोऽवप ि मक्गताः स्यःग ि मक्गता योचरि्स्तथा ।

तापसाअवप िो मक्गता र्रुगतत्त्वाप्राङ्गखगाः || १०७ ||

107. Neither those who perform great sacrifices, nor Yogis, nor those who practise severe austerities are liberated without the true knowledge of Guru-Tattva.

Notes: It is indicated here that no one who is not devoted to the Guru can attain knowledge of the Self, even though he my be an expert in Yoga or a Tapasvi who can mortify his body with hard

penances, etc., or a Karmakandi or an expert in Mantra and Tantra Sastras and sacrifices.

ि मिक्गतास्त गर्न्तधवाुः वपतृयृक्षास्त गिारणाः ।

ऋषयः मसद्धदेवाद्याः र्रुगसेवापराङ्मखगाः ।। १०८ ।।

108. Those, who are averse to the service of the preceptor, cannot expect to be liberated from the cycle of Samsara (birth and death), even if they are Gandharvas, Pitris, Yakshas, Charanas, Rishis, Siddhas or Devas.

इनत श्रीस्कान्तदोत्तरखण्डे ॆसिक्गमारसंहंहतायां

उमामहेश्वरसंवादे श्रीर्रुगरी्तायां प्रथमोऽध्यायः ।।

Thus ends the first chapter of the Guru Gita,being a dialogue between Sri Uma and Sri Mahesvara (Parvatiand Siva), which forms a part of the Sanat Kumara Samhita, in theUttarakhanda of the Skanda Purana.

CHAPTER II

ध्यिां शृणृ गमहादेवव सविुन्तदप्रदायकम ।

सवुसुौख्यकरं िैव भन्गक्तमन्गक्तप्रदायकम ।। १०९ ।।

109. O Mahadevi, hear Thou themethodofmeditation(on the Guru), the bestower of all bliss, joy and happiness. It isthe giver of all Bhukti and Mukti and all kinds of happiness.

Notes: Commencing from this verse till the 125th verse themethod of meditation on the Guru is prescribed. Aspirants may choose any method suitable to them. A combination of the differentmethods also can be done if found suitable.

Bhukti is worldly prosperity and happiness. Mukti is emancipation from the cycle of birthand death.

श्रीमप्रं ब्रह्म रुंग स्मरामम

श्रीमप्रं ब्रह्म रुंग भजामम ।

श्रीमप्रं ब्रह्म रुंग वदामम

श्रीमप्रं ब्रह्म रुंग िमामम ।। ११० ।

110. I meditateonthe Sadguru, I prayto theSadguru who is himself Parabrahman, I speak of the Sadguru andIprostrate to the Sadguru.

Notes: The different mental and physical acts aredirected to the Guru. Meditate on the form of the Guru. WorshiptheGuru as you do the Lord with the 16 kinds of Upacharas (formalities). Speak of the Guru to devotees and disciples around; abouthis life and teachings.

Physically prostrate in the Sashtanga way described in verse 97 wherein all the parts of the body lie flat on the ground, the hands touching the Feet of the Guru. The right hand should touch the right leg and the left hand should touch the left leg.

These can be done both physically and mentally. During meditation one should do only mentally because one may or may not sit in front of the Guru during one's meditation.

ब्रह्मिान्तदं परमसखगदं केवलं ांज्ञिामूनूतु ु

द्वन्तद्वातीतं र्ंसिदृशं तत्त्वमस्याहदलक्ष्यम ।

एकं नियं् ववमलमिलं सवुधुीसाक्षक्षभूतं

भावातीतं त्रत्रर्णग रहहतं सद्र्रुंग तं िमामम।।१११ ।।

111. I adore the Sadguru, the bestower of supremehappiness,the bliss of Brahman, who is Knowledge Absolute,theonewithouta second, who is beyond the pairs of opposites,expansiveand pervasive like the sky, the goal indicatedbytheMahavakya Tattvamasi, the one eternal, pure, unchanging,thewitnessofall functions of the intellect, who is aboveallBhavas(mental conditions) and the three Gunas (Sattva, RajasandTamas).

Notes: This is an all-inclusive prayer coveringalmostallaspectsof the Nirguna Brahman. A proper understandingofthetruths contained here is enough to put one in a blissfulstate.Assuch,this is very suitable and this is most popular amongallSadhakas.The Sadhaka who wishes to meditate may rotate hismindonthevarious ideas contained here one by one and fix his mindonthebestidea for a long time to enjoy the best meditation foralongtime.

हृदंबजेग कुणाकुमध्यसंस्थे े

मसंहांसिे संन्स्थतहदव्यमूनतुमु ।

ध्यायेद्गुरुं ि न्तरकलाप्रकाशं ◌ं

सन्च्स्खिगाभीष्टवरं दधिाम ।।११२ ।।

112. The disciple should meditate on the Guruasseated on the Divine throne in the Lotus of the heart. He shouldmeditate on the Divine form of the Guru emanating light as thoughfrom the full moon. It is capable of bestowing on the meditatortheboon of the bliss of Sat (existence), Chit (light) and wishedboons.

Notes: When the thoughts of the meditator dwellonthe different aspects and beautiful forms suggested, he willenjoysupreme joy and happiness. They are capable of driving awayworldly thoughts and distractions.

श्वेताम्बरं श्वेतववलेपपष्गपं

मक्गतावववभूषं महगदतं द्ववित्रम ।

वामामपीठन्स्थतहदव्यशन्क्तं

मन्तदन्स्मतं पूणुकुपानिधिाम ।। ११३ ।।

ज्ञिास्वरूपं निजभावयक्गतम

अिोन्तदमिान्तदकरं प्रसन्तिं ।

योरीन्तरमीड्यं भवरोवैंदैद्यं ◌ं

श्रीमद्गुरुं नियमहं ि मामम ।। ११४ ।।

113 & 114. I always prostrate to the Sri Sadguruwho is the Yogindra, fit to be worshipped, the doctor who curesthe disease of birth and death, who is ever blissful, who beinghimself bliss distributes bliss to all, who is ever cheerful, fullofknowledge,

endowed with the knowledge of Self, wearing white apparel, bedecked with white flowers, to whose left side is seated the Divine Sakti, who is with cheerful countenance, who bestows on all full Kripa-Kataksha (kindly-look), and who has two eyes.

वन्तदे रुगणां िरणारववन्तदं

संदमुशतुस्वाम्सखगांबधर्गीाम ।

जिस्य येषा र्मगलकायमिां

संसारहालाहलमोहशान्त्यै । । ११५ ।।

115. I adore the Lotus-Feet of the teachers whohaveshown to us the source of the eternal ocean of bliss, born of theSelfwithin, who have given us the remedy for the Halahala poisonofSamsara.

Notes: Here worship is offered to all teacherscollectively. The entire Guru Parampara (the line of Gurus) is worshipped. Halahala is the deadliest poison that emanatedfromthe mouth of the snake Vasuki at the time of the churning ofthemilky ocean by the Devas and the demons. The story of AmritaMathana occurs in the Srimad Bhagavata.

यन्स्मि सृनूष्टन्स्थनतध्वंसनिग्रहिाग्रगहाम्कम ।

कृयं् पंचिवधं शश्वत भासते तं रुुंग भजेत ।।११६ ।।

116. One should worship that Guru in whom the five kinds ofgrace are ever present, viz., creation, maintenance, destruction, Nigraha (punishment) and Anugraha (blessing).

Notes: The disciple has to superimpose the Divine qualities of the Lord on his own Guru. The powers enumerated here belong to the Lord. As pointed out a number of times in the first chapter, the importance of the Guru in the eye of the disciple should be great

and he should view him as such so that he may be able to draw grace and power from his Guru, who is for all outward appearance a human being like others.

पादाब्जे सवुसुंसांरदावकालिालं स्वके ।

ब्रह्मरन्तधे्रे न्स्थताम्भोजमध्यस्थं िन्तरमण्डलम ।।११७ ।।

117. The Guru in his holy lotus-like-Feet possesses the forest-fire needed to burn the entire Samsara forest (of the disciple) and has got in crown of his head (Brahma Randhra) the moon-like nectar which is capable of destroying the flames of Samsara and bestowing immortality on the disciple.

Notes: The idea contained in this verse is complete only in the next verse and as such the verb is seen in the next verse. The idea in this verse is given a complete touch here by adding suitable verbs.

अकथाहदत्त्ररेखाब्जे ेसहस्दलमण्डले ।

हंसपाश्वुतुरत्रकोणे ि स्मरेत्तन्तमध्यरं् रुंगम ।।११८ ।।

118. One should meditate on theGuruseatedinthethousand- petalled lotus of the three Mandalatrianglewherethethree lines (of the triangle) describe the Akara,KakaraandThakara.

Notes: The secrets of the Mandalasandotherdetailsofthe triangle where the different letters consistingofvowelsandconsonants of the alphabet are described in detailinauthoritativebooks like Mantramahodadhi dealing with the entirerangeofMantra Sastras. A mere hint is given here. Details canbehadintheauthoritative Mantra Sastras of which Mantramahodadhiistheprominent one

नियं्   शद्धधं निराभासं निराकारं निरञ्जिम ।

निय्बोधं चिदिान्तदं रुंग ब्रह्म िमाम्यहम ।। ११९।।

119. That eternally pure, formless, unattached, unmanifested, constant knowledge of the Eternity, Knowledge-Bliss to that Guru, I always offer my prostrations.

सकलभवगिसृनूष्टः कन्ल्पताशेषसृनूष्ट-

निणखलनिर्मदृन्ष्टः सप्दाथेकसृनूष्टः ।

अतद्र्णग परमेन्ष्टः सप्दाथैकैदृन्ष्टः

भवर्णग परमेन्ष्टमोक्षमारै्कदृन्ष्टः ।। १२० ।।

सकलभवगिरंर्स्थापिास्तम्भयन्ष्टः

सकरुणरसवृनूष्टस्तत्त्वमालासमन्ष्टः ।

सकलसमयसृनूष्टस्सन्च्िदिान्तददृन्ष्टः

निवसत गमनय नियं् श्रीर्रगोहुदुव्यदृन्ष्टः ।।१२१ ।।

120. & 121. May the Divine Vision of the Sadguru everdwell in me. The Divya Drishti of the Guru is so powerful that onitdepends the entire world creation, on whom all this creation is superimposed (seems to exist), on whom depend the entire. Vedic injunctions and knowledge, in whom rests the entire creation, on whom depend the ways of Brahma and his creation, of Samsara (comprising of appearance and disappearance), in whom rests the one path to liberation, the support of creation comprising of so many worlds, the rain of whose merciful glance bestows the knowledge of Self, the vision of Satchidananda and all creative existences.

ि र्रगोरचधकं ि ः र्रगोरचधकं

ि र्रगोरचधकं ि ः र्रगोरचधकम ।

मशवशासितः मशवशासितः

मशवशासितः मशवशासितः ।। १२२ ।।

122. There is nothing greater than Guru, there is nothing greater than Guru, there is nothing greater than Guru, nothing greater than Guru. By the command of Siva (I say this), by the command of Siva (I say this), by the command of Siva (I say this), by the command of Siva (I emphasise this).

Notes: In this and the two verses that follow, the repetitions show the firm conviction that the preceptor alone is everything and the disciple should be fully aware of this truth. The authority of Brahma, Vishnu and Siva is given to remove all doubts from the disciple's mind.

When there is doubt in the mind of the aspirant about the truth of a particular thing, he cannot have the right conviction. By repeated assertions all doubts are cleared.

इदमेव मशवं इदमेव मशवं ◌ं

इदमेव मशवं इदमेव मशवम ।

हररशासितो हररशासितो

हररशासितो हररशासितः ।। १२३ ।।

123. By the authority of Vishnuthis alone is Siva (auspicious). By the authority of Vishnu this alone is Siva. By the authority of Vishnu this alone is Siva. By the authority of Vishnu this alone is Siva.

ववहदतं ववहदतं ववहदतं ववहदतं

ववजिं ववजिं ववजिं ववजिम ।

ववचधशासितो ववचधशासितो

ववचधशासितो ववचधशासितः ।। १२४ ।।

124. By the order of Brahma this is the singular,unchallengeable Truth. By the authority of Brahma this isthe singular, unchallengeable truth. By the order of Brahma thisisthe one Truth. By the command ofBrahma this is the real Truth.

एवं ववधं रुंग ध्या्वा ज्ञिामगप्द्यते स्वयम ।

तदा रुंगपदेशिै मक्गतोऽहममनत भावयेत ।।१२५ ।।

125. Thus meditating on the Guru one acquiresrealknowledge. One should then strongly feel: "By the instructionsoftheGuru I am liberated."

Notes: This kind of meditation leads to Mukti.Theinjunction to meditate on the Guru and repetition of the formula"Muktoham" is the same as the Guru's instructions conveyed intheMahavakyas "Tattvamasi", etc., and the consequent realisation:"IamBrahman-Aham Brahmasmi". The Guru says "Tattvamasi"andthedisciple asserts and feels."Aham Brahmasmi". This isAnubhavaVakya among the fourMahavakyas.

रुंगपहदष्टमारे्ण मि:शद्गचध त गकारयेत ।

अनियं् खण्डयेत सवं ंयन्कंचिदाम्र्ोरिम ।।१२६ ।।

126.One should purifyhis mind by the method prescribedbythe teacher. With the knowledge of the Self (Atman) one shouldreject everything else as unreal.

Notes: The means for purifying the mind should be giventothe disciple by the Guru. The disciple needs the help of the Guruatall times and particularly so in the method of purifying the mind.Only

one who has tread the path of Sannyasa and who has purified his own mind, can help another in doing so. The guide should himself first know the path and then only he can guide others.

If even after the instructions of the Guru regarding the knowledge of the Self, the disciple finds difficulty in rejecting the transitory things, he should with the help of the knowledge of Self (as advised by the Guru) reject all unreal objects and identify himself with the Atman. The unreal will persist till the dawn of knowledge of Self (Atma Sakshatkara).

ज्ञेयं सवं ंप्रतीतं ि ज्ञिां ि मि उच्यते ।

ज्ञिां ज्ञेयं समं ंकगयाुन्तिान्तयः पन्तथा द्ववतीयकः । । १२७ ।।

127. All things that pass off for knowledge, all appearances, objects of knowledge all these come within the realm of mind.Knowledge and the known should be on an equal footing. Thereisno other way (for the attainment of knowledge).

Notes: The meaning is "Self is the only reality. Allelseis illusory."

ककमत्र बहगोक्ति शास्त्रकोहटशतैरवप ।

दलुगभुाचित्तववश्रान्ततः ववाि र्गुकृपां पराम ।। १२८ ।।

128. Of what use is too much dilation by crores of thousands of scriptures even? Real peace of the Chitta (mind) is very rare. How can it be attained without Guru Kripa?

करुणाखड्गपाति नछवा् पाशाष्टकं मशशोः ।

सम्यरि्ान्तदजिकः सद्र्गुः सोऽमभधीयते ।।१२९ ।।

129. He is the Sadguru responsible for the rise of the knowledge of Self, who cuts asunder, for the disciple, the eight kinds of attachment by the sword of mercy (Karuna).

Notes: Doubts, pity, fear, shyness, censure, positionin society, high birth and wealth are the eight kinds of attachment.

एवं श्रगव्ा महादेवव र्रुगनिन्तदां करोनत यः ।

स यानत िरकिा घोरिा यावच्न्तिरहदवाकरौ ।। १३० ।।

130. Having heard (the importance of the Guru), OMahadevi, whoever indulges in vilifying the teacher goes to terriblehells and stays there as long as the sun and moon shine on earth.

यावक्ल्पान्ततको देहस्तावद्देवव र्रुंग स्मरेत ।

र्रुगलोपा ि कतुवुय: स्वछन्तदो यहद वा भवेत ।। १३१।।

131. O Devi, one should think of his Guru, as long as he hasabody, may be till the end of a Kalpa (world cycle of creation). Neglect of the Guru should never be done even if one becomes independent, a free bird.

हंगकारेण ि वक्तव्यं प्राज्ञमशष्यैः कदािा ।

र्रगोरग्रे ि वक्तव्यमसयं् त गकदािा ।।१३२ ।

132. The intelligent disciple should never slight his Guru. One should never utter falsehood in the presence of the Guru.

Notes: The utterance of the word "Hum" denotes contempt. Such words should never be used in front of the Guru.

र्रुंग वं्कृय् हंगकृय् र्रुगसान्न्तिध्यभाषणः ।

अरण्ये निजुलु देशे सम्भवेद् ब्रह्मराक्षसः ।।१३३ ।।

133. To speak in front of the Guru with disrespect by using"hum" and "tvam" (addressing the Guru in singular number as though to

an inferior or equal) is a great sin. Such a person will become a Brahma-Rakshasa in a forest or waterless place (desert).

Notes: Brahma-Rakshasa is a species of devils.

अद्वैतं भावयेन्न्ति्यं सवाुवस्थास गसवुदा ।

कदाचिदवप िो कगयाुदद्वैतं रुगसन्न्तिधौ । । १३४ ।।

134. At all times and under all conditions feel thenon-duality of the Self as "Brahman alone exists, I am Brahman".But never, in the presence of the Guru, should you have this Bhava(feeling).

Notes: One should never fail to pay due respects totheGuru when he comes, however much may be the height of one'srealisation.

दृश्यववस्मृनृतपयुनुततं कगयाुद् रुगपदिदुम ।

तादृशस्यैव कैवल्यं ंि ि तद्व्यनतरेककणः ।। १३५ ।।

135. One should worship the Feet of the Sadguru till the'seen' disappears (absence of duality). To those only there is liberation and not to those who act in contradiction.

Notes: Until one merges in the Parabrahman, one should be devoted to the Guru by the Trikaranas (mind, body and speech). This is the import of this verse. The spirit of service should never be ignored.

अवप सम्पूणुतुत्त्वज्ञो रुग या्री भवेद्यदा ।

भवये्व हह तस्यान्ततकाले ववक्षेपमगक्टम ।।१३६ ।।

136. Even though one is a knower of the entire truth (knower of all Sastras), if he is a Guru-Tyagi (abandoner of the teacher), he will face, at the time of death, great distraction.

रुगकायं ंि लंघेत िापृषूवा कायुमिुरेत ।

ि ह्यवगत्तष्ठेद्हदशेऽवि्	र्ुगसद्भावशोमभतः ।। १३७ ।।

137.Oneshould never ignore duties towardsthe Guru. Oneshould do nothing without consulting him. One should not get upwithout prostrating to the Guru. These are the characteristics of onewho is keenlydevotedto theGuru(who shines inGurubhava).

र्गौ सनत स्वयं देवव परेषां त गकदिा ।

उपदेशं ि वै कगयुात तथा िेराक्षसो भवेत ।। १३८ ।।

138.WhentheGuruishimselfpresent,oneshouldnevergive instructions to others. If he does so, he becomes a demon.

ि र्गोराश्रमे कगयुात दष्गपिां पररसपुणुम ।

दीक्षा व्याख्या प्रभ्मवाहद र्गोराज्ञां ि कारयेत ।।१३९।।

139. In the Guru's Ashram one should avoid indulgenceinwaste of time by drinking liquors or such acts (prohibited fordisciples). One should never put on a lordly show before the Guru,orindulge in tall talks, lectures showing one's own greatness, or initiation of disciples, etc.

िपिाश्रमं ि पयुमुं ंि ि पादप्रसारणम ।।

िंर्भोर्ाहदकं कगयुान्ति लीलामपरामवप ।।१४० ।।

140. Sittingvery close,using luxurieslikecushions, stretching of the legs, shampooing and other luxuries should never be indulged in the presenceof the teacher.

र्ुगणां सदसद्वावप तदक्गतं तन्ति लंघंयेत ।

कगवुनुतिाज्ञां हदवा रात्रौ दासवन्न्तिवसेद्र्रगौ ।। १४१ ।।

141. One should never ignore the orders of the Guru, be it just or unjust. Carrying out his behests, one should live, day and night like a servant, with the Guru.

अदत्तं ◌ं◌ि र्गोरुव्यमपगभञ्गजीत कहहुचित ।

दते्ते ◌ि रंकवद्ग्राह्यं प्राणोऽप्येति लभ्यते । ।१४२ ।।

142. One should never enjoy the wealth not given by theGuru. Those which are given by him, one should enjoy like a servant. One attains thereby great merit and longevity.

पादकगासिशय्याहद र्रुगणा यदभीन्ष्टतम ।

मिस्कगवीत त्सवं ◌ंपादाभ्यां ◌ि स्पृशेृत क्वचित ।।१४३ ।।

143. Shoes, sandals, seats, beds, etc., used by the Guru should never be touched by one's feet. On the other hand he should prostrate to the articles also (being sacred).

च्र्छेतः पृषूठतो च्र्छेत र्रुगच्छायां ◌ि लंघयेत ।

ग्ल्बिणं धारयेद्वेषं ◌िालंकारांस्ततोल्बणिा ।।१४४ ।।

144. While the Guru walks the disciple should follow him. He should never cross the Guru's shadow. He should not imitate the Guru's dress, ornaments, etc. (No actions of the Guru should be imitated by the disciple nor should he pose himself like the Guru).

र्रुगनिन्तदाकरं दृष्वा धावयेदथ वासयेत ।

स्थिां वा त्पररय्ाज्यं न्जह्वाछेदाक्षमो यहद ।। १४५ ।।

145. One should leave the presence of the person speakingill of the preceptor immediately (for a temporary period or permanently even), if he cannot cut his tongue.

Notes: One remaining in the presence of a person who insults his Guru, tolerates the insult, shares the sin of the person insulting the Guru. A true disciple should close his ears and run away from the presence of the insulter.

ान्च्छिष्टं कस्यचिद्देयं ंगोराज्ञां ि ि य्जेत ।

कृस्मिन्गाच्छष्टमादाय हववववुदुभक्षयेत स्वयम ।।१४६ ।।

146. One should never disregard the orders of his Guru. Heshould not share with others the leavings of the food-plateof theGuru. Taking the entire Ucchishta (leavings) one shouldeat thewhole share taking it to be the leavings of a great sacrifice.

ाृतिं ािवप्रयं िैव ि र्वु िुावप वा बहग ।

ा नियोर्धरं बूरूयात ंगोराज्ञां ववभावयेत ।।१४७।।

147. Do not utter falsehood to the teacher nor what is displeasing to him. Speak not with pride. Speak not too much in front of the Guru. Do not speak in a commanding tone to the Guru. Carry out implicitly the orders of the Guru.

प्रभो देवकगलेशिाां स्वाममि राजि कगलेश्वर ।

इनत सम्बोर्धिभीतो सञ्रिद्र्रुगसन्न्तिधौ ।।१४८ ।।

148. O Lord, O God, O best among men, O king, thus oneshould address the Guru with devotion, respect and awe. He shouldbehave with respect and fear in front of the Guru.

Notes: The last portion has another version in the verse whichreads as follows "Guru Bhavena Sarvada" meaning that one should always address the Guru with the feeling and Bhava (regard)that he is a Guru.

मनगिमभः पत्रणैवुावप सरैगखाु शावपतो यहद ।

कालमूयभगयाद्वावप रुग: संत्रानत पावुनुत ।। १४१ ।।

149. Eventhoughcursedbysaints,godsorfacedbydanger from serpents,fromdeath(Kala),GurubecomestheSaviour,OParvati,

अशक्ता हह सरगाधाथ द्यशक्ता मिगयस्तथा ।

रुगशापोपत्रस्य रक्षणाय ि कगत्रचित ।। १५० ।।

150, Even gods and sages are helplessto save one whois faced with the curse of the Guru,

Notes: Under no circumstances one should incur the displeasure of the Guru,

मन्तत्रराजममदं देवव रुगररय्क्षद्वयम ।

स्मृनृतवेदपरगाणिाां सारमेव ि संशयः ।। १५१ ।।

151. The two-lettered word"Guru", O Devi,(Lord Sivasays to Parvati) is the king among Mantras. It is the essence of theVedas, Smritis and Puranas.

सक्ारमिापूजाथं ंदण्डकाषायथारणः ।

म संन्तयासी ि वक्तव्यः संन्तयासी ज्ञात्परः ।। १५२ ।।

152. One who wearsthe ochre-coloured robes and the Danda(staff) for the sake of honour, respect and worship cannot be called a Sannyasin. A Sannyasin is one who is intent on the knowledge of the Self.

Notes: There is another version of the same verse with the first half of the first line remaining the same. The changed portion reads, "...Gurusabda-dharo narah; Sa yati narakan Devi nasti

sandehamanvapi." It means that one, who calls himself a Guru for the sake of worship, respect, etc., goes to hell. There is no doubt in this.

This is pure exploitation of the innocent and ignorant. No sincere man should take to this. In so doing, he is open to scandal here in this world and the threat of hell after death.

ववजिान्न्तत महावाक्यं र्रगोश्रिणसेवया ।

ते वै संन्तयामसिः प्रोक्ता इतरे वेषधाररणः ।। १५३ ।।

153. They who understand the significance of the Mahavakyas by the service of the Guru, are real Sannyasins. The others are mere wearers of the ochre- coloured dress.

नियं् ब्रह्म निराकारं निरुणुं ◌ंसय्चिद्धिम ।

यः साक्षाक्गरुते लोके र्रुग वं् तस्य शोभते ।। १५४।।

154. Whoever realises here the Eternal Brahman that isTruth, knowledge Absolute, attributeless and formless, his teachership shines here in this world.

Notes: "Nityam brahma nirakaram nirgunam bodhayet param; Bhasayan brahmabhavam cha dipo dipantaram yatha," is another version of the same verse which means that should one realise the True Brahman, attributeless and perfect, one shines in his own glory like the light that shines brilliantly without the help of any other.

र्रुगप्रसादतः स्वाम्न्तयाम्ारामनिरीक्षणात ।

समता मन्गक्तमार्ेण स्वाम्ज्ञिां प्रवतुते ।। १५५ । ।।

155. By steadiness in the path to Mukti, by seeing one's own Self in oneself, by the practice of introspection within and by the grace of the Guru, the knowledge of the Self dawns in the Sadhaka.

आब्रह्मस्तम्भपयुनु्ततं परमाम्स्वरूपकम ।

स्थावरं जंर्मं िैव प्रणमामम जर्न्तमयम ।। १५६ ।।

156. Everything here from Brahma down to a pillar is theform of Parmatman. Whatever is here in the entire world, moving and unmoving (knowing them to be Para Brahman), I prostrate.

वन्तदेहं सन्च्ह्दिान्तदं भावातीतं जर्द्रुगम ।

नियं् पूणु ुनिराकारं निरुणुं स्वाम्संन्स्थतम ।।१५७ ।।

157. I prostrate to the World-Teacher, who is Satchid- ananda (Existence-Knowledge-Bliss Absolute), who is above the different states of existence, etc., eternal, all-full, attributeless, formless and ever centred in the Self.

पराप्रतरं ध्यायेन्न्तिय्मिान्तदकारकम ।

हृदयाकाशमध्यस्थं ंशद्गधस्फहटकसन्न्तिभम ।। १५८ ।।

158. One should ever meditate on the Supreme, beyondwhich nothing exists, which bestows bliss at all times (on one andall), which is seated in the heart-space and which shines pureas a crystal.

स्फाहटके स्फाहटकं रूपं दपुणे दपुणो यथा ।

तथाम्नि चिदाकारमिान्तदं सोऽहमम्यतग ।। १५९।।

159. Just as a crystal shines with all its beauty in a crystal, as a mirror in a mirror, so also, in the Self shines the bliss of the Chidakasa. "That I am" is beyond all doubts.

अंर्ष्ठमातं्रं परुगषं ध्यायेच्ं चिन्तमयं हृहद ।

तत्र स्फगरनत यो भावः शृणृ गत्कथयाममम ते ।। १६० ।।

160. Lord Siva says to Parvati: I shall tell you, O Parvati, theBhava that arises in the heart when the Purusha, of the size of thethumb, is meditated upon as the Chinmaya in the heart.

Notes: Bhava is the state of consciousness. Chinmayais all-pervading knowledge and light.

अजोऽहममरोऽहं ि ह्याहदनिधिो ह्यहम ।

अववकारन्श्िदिान्तदो ह्यणीयिा महतो महिा ।।१६१ ।।

161. I am unborn. I am deathless. I am beginningless. I am endless. I am attributeless. I am consciousness and bliss. I am smallest of the small. I am the greatest of the great.

अपूवुमुपरं नियं् स्वयंज्योनतनिुरामयम ।

ववरजं परमाकाशं ध्रव्रगमिान्तदमव्ययम ।।१६२ ।।

162. There is none prior to me and none later. I am eternal. I am self-effulgent. I am painless and diseaseless. I am ever-pure. I am the eternal Akasa (ether). I am without the least movement. I am bliss (Ananda) (imperishable, unchangeable or changeless is the idea).

अरिरं तथाऽर्म्यं िामरूपववववन् ुजतुम ।

निःशब्दं त गववजिीयास्वभावाद्ब्रह्म पावुनुत ।।१६३ ।।

163. O Parvati! I am the unseen. I am unreachable by speech and mind. I am without name and form. I am inexpressible by word or speech directly. Know me thus. For, this is my natural state of Being.

Notes: Verses 161, 162 and 163 give us the method of meditation on the Self. For the Self can never be an object, so, it cannot be expressed directly by mind or speech and taught or realised as Idam or this. It is always Tat or that and can be realised only as our Atman or Self as 1. I am Brahman, Aham Brahmasmi, So'ham or Om only. There is no other way.

यथा र्न्तधस्वभाव्वं कपूरुकगसमगाहदष ग।

शीतोष्णव्स्वभाव्वं तथा ब्रह्मणण शाश्वतम ।। १६४ ।।

164. Just as smell is inherent and natural with camphor, flowers, etc., just as heat and cold are natural with fire and ice, so also, in Brahman eternity is natural. (Brahman is changeless and permanent).

यथा निजस्वभाविे कगण्डलकटकादय: ।

सवगणुवि् नतष्ठन्न्तत तथाऽहं ब्रह्म शाश्वतम ।।१६५ ।।

165. Just as gold exists in its own nature in ornaments like earrings, bangles, etc., so also, I am ever-permanent Brahman.

स्वयं तथाववधो भूवा स्थातव्यं यत्रकगत्रचित ।

कीटो भृङ्गर् इव ध्यािाद्यथा भवनत तादृश: ।।१६६ ।।

166. Just as a worm by the constant fear of the black bee becomes a black bee itself ultimately, so also, one should by constant meditation practised on Brahman anywhere should become Brahman.

र्गध्यिां तथा कूवा स्वयं ब्रह्ममयो भवेत ।

वपण्डे ेपदे तथा रूपे मक्गतास्ते ि ात्र संशयः ।। १६७ ।।

167. One should,by practising meditation on the Guru,become Brahmamaya (attain Brahmic consciousness) while in this body (staying here itself) and attain the highest state of emancipation.

Such a person isafreed soul. There isnodoubt about this.

॥ श्रीपावतवी उवाच ॥

वपण्डं ंककं त गमहादेव पदं ककं समदगाहृतम ।

रूपातीतं ि रूपं ककं एतदाख्याहह शंकर ।। १६८ ।।

168. Parvatisaid:OMahadeva,OSankara,pleasetellmewhat is Pinda, what is Pada, what is Rupa and what is Rupatita.

॥ श्रीमहादेव उवाच ।।

वपण्डं ंकगण्डमलिी शन्क्तः पदं हंसमदगाहृतम ।

रूपं त्रबन्तदरगरनत ज्ञेयें रूपातीतं निरञ्जिम ।। १६९ ।।

169. Sri Mahadevasaid: Pinda isthe Kundalini Sakti, Padais said to be Hamsa, Rupa is Bindu and Rupatita is the attributeless (Niranjana).

Notes: Kundalini is the primordial energy coiled up in the Muladhara Chakra, the first of the six Chakras. Its seat is near about the Guda (anus). Hamsa is Jivatma here. Rupa is the Turiya state. Rupatita is theTuriyatita or the attributeless.

वपण्डे ेमक्गता: पदे मक्गता मक्गता रूपे वर्िरी ।

रूपातीतं त गये मक्गतास्ते मक्गता ि ात्र संशयः ।। १७० ।।

170. They are really free who are freed in Pinda. They are freed in Pada as well. They are freed in Rupa also. Those who are freed in Rupatita they are really free. There is no doubt about this, O Parvati.

Notes: Rupatita is above names and forms and the highest state of realisation. Here all Vasanas and Karmas are burnt. This verse hints that all kinds of realisation are real and lead to the highest. There is no inferior or superior in realisation. There is a gradual ascent and final Mukti. There is no going down from many ofthese stages.

र्गोर्ध्यिौुव नियं् देही ब्रह्ममयो भवेत ।

न्स्थतश्् यित्र कगत्रावप मक्गतोऽसौ िात्र संशयः ।।१७१।।

171. By constant meditation on the Guru alone, an embodiedsoul becomes the disembodied Brahman. Wherever he may stay,heis free. There is no doubt in this.

Notes: The force on the word "Dhyanenaiva" goes to showthatthe meditator on the Guru needs no other kind of meditationorobject of meditation for his emancipation.

ज्ञिां स्विाभग वः शान्न्ततवैरानयं वक्तृता धृनृतः

षड्रणैगशै्वयुयुक्गतो हह भर्वा श्रीर्रुगः वप्रये ।। १७२ ।।

172. Knowledge of the Self, Self-realisation, peace, dispassion, oratory and courage-the one possessing these six qualities is Bhagavan who is Sri Guru, my dear Parvati.

Notes: The first line of this verse has an alternative rendering: "Jnanam vairagyam-aisvaryam yasah sri samudahritam" which means knowledge, dispassion, lordliness, fame and wealth make up the qualities of the Guru Bhagavan.

र्रुगः मशवो र्रुगदेवो र्रुगबुनुतधःग शरीररणाम ।

रुगराम्। रुगजीवो र्रगोरन्तयत्र   ववद्यते ।। १७३ ।।

173. Guru is Siva. Guruis God. Guruis therelativeofallembodied beings. Guru is the Atman. Guru is Jiva. There is nothingother than the Guru.

एकाकी निस्पृहः शान्ततन्श्न्तितासूयाहदवन्ुजतुः ।

बाल्यभावेि यो भानत ब्रह्मज्ञिाी स उच्यते ।। १७४ ।।

174. Alone, desireless, cool,peaceful, freefromjealousy,greed, etc., one who maintains himself thus in reality,isaBrahmaJnani.

Notes: Balya Bhava is the state of enlightenmentofasage.Balya, Mouna and Panditya are the states of a realisedsaint.He is childlike in his simplicity. He is a Mouni whospeaksonlywhen necessary. He is well read. He is free from doubts.

ि सिखं   वेदशास्त्ेरेष गि सखं   मन्तत्रयन्तत्रके ।

र्रगोः प्रसादादन्तयत्र सखं   िान्स्त महीतले ।।१७५ ।।

175. There is no happiness inanything in this world; noteven in the Vedas, the Sastras, the Mantras, the Tantras even, except in the Grace of the Guru (Guru Prasada).

Notes: Prasada in the ordinary sense means the food-leavings of the Guru or the Lord. In the spiritual sense one should have the grace of the Guru (Guru-Kripa) which is capable of giving Mukti to the aspirant "Moksha-mulam Guroh Kripa". This is hinted here and not merely the physicalleavings'Ucchishta'.

िाुिकवैष्णवमते सखं   प्राभाकरे ि हह ।

र्रगोः पादान्ततके यद्वस्ुखं वेदान्ततसम्मतम ।।१७६ ।।

176. There is no real happiness in the philosophy of the Charvakas, nor of the Vaishnavas nor even of the Prabhakaras. The happiness present in the feet of the Guru is found nowhere else. This is an admitted fact in Vedanta.

Notes: Charvakas are those who take the body as the object of worship and say: "Eat, drink and be merry." Vaishnavas worship Lord Vishnu. Prabhakaras are followers of Mimamsa philosophy, the philosophy expounded by Kumarila Bhatta. This is one of the six Darshanas in Indian Philosophy.

ि त्सिखं सरेगन्तरस्य ि सखं िक्रवनतिुाम ।

यस्खं वीतरार्स्य मिैगरेकान्ततवामसिः ।। १७७ ।।

177. The happiness that is enjoyed by a saint freefrom all attachments, living in seclusion, is not enjoyed even by Indra, Lord of the Devas, or an emperor, or mighty rulers.

Notes: This is an echo of the gradation of bliss given in the Brahmananda Valli of the Taittiriya Upanishad which says that the bliss enjoyed by the Sage of Self-realisation is not enjoyed by any one including gods, Yakshas, Kinnaras, etc.

नियं् ब्रह्मरसं पी्वा तृपूतो यः परमाम् ानि ।

इन्तरं ि मन्तयते तच्गाछं िृपाणां तत्र का कथा ।।१७८ ।।

178. Having drunk to the full Brahmarasa and satisfiedin the Paramatman, the sages of realisation consider Indra as a merestraw and then what to speak of ordinary kings of the world.

Notes: 'Rankam' is another version for 'Tuchham' in the second line.

यतः परमकैवल्यं र्ुगमारे्ण वै भवेत ।

रुगभन्करतः कायाु सवुदुा मोक्षकांक्षक्षमभः || १७९ ||

179. The seekers afterLiberationshould at alltimesdevelop Guru Bhakti, because by following the path shown bytheGuru one attains the Supreme Auspiciousness and the Kaivalyastate.

एक एवाद्ववतीयोऽहं रुगवाक्यै निन्श्ितिः ।

एवमभ्यस्यता नि्यं ि सेव्यं वै विान्ततरम ।।१८० ।।

180. “I am oneandonealone without a second", whoeverthus practises constant meditation as a result of the advice of theGuru with a firm determination, need not take recourse to a forest(for hard penances).(Thisitself is enough penance and Tapas.)

अभ्यासान्न्तिममषेणैव समाचधमचधर्च्छनत ।

आजन्तमजनितं पापं त्क्षणादेव िश्यनत ।।१८१ ।।

181 By practice even fora very short period(Nimesha—the time required towink the eyes), one attains the stateofSamadhi. The sins accumulated from birth are destroyed instantaneously.

ककमावाहिमव्यक्तै व्यापकं ककं ववसजिुम ।

अमूती ि कथं पूजा कथं ध्यिां निरामये ।। १८२ ।।

182. O sinless one (Parvati), how should one invoke Himwho is the unmanifested? How and where should one do Visarjana(to put back in one's own place from where one has been invoked)for the All-pervading? How to worship or meditate on Himwho is formless?

Notes: These forms of worship pertain to personal godsonly. It is not possible to worship the unmanifested Brahman justaswe do the Lord in the temple.

र्ुगवुवषुणःग सत्त्वमयो राजसश्तिरर्गिाः ।

तामसो रुररूपेण सृजृय्वनत हन्न्तत ि ।।१८३ ।।

183. As the Rajasic Brahma, Guru creates thisworld, asthe Sattvic Vishnu he protects it, and as the Tamasic Rudra he destroys the world.

स्वयं ब्रह्ममयो भूवा त्परं िावलोकयेत ।

पराप्रतरं िान्तयत सवुरं् ि निरामयम ।। १८४ ।।

184. Endowed fully with theBrahmic consciousnessoneshould perceive the Supreme, All-pervading, diseaseless and the one Paratpara and nothing else. (Paratpara is beyondeverything.)

तस्यावलोकिं प्राप्य सवुसुंर्ववन्   ुजतुः ।

एकाकी निस्पृहः शान्ततः स्थातव्यं त्प्रसादतः ।।१८५ ।।

185. Having attained a glimpseofthat Supreme One, oneshould stay alone, freed from all contacts, without any attachment, peaceful,by Itsgrace.

लब्धं वाऽथ ि लब्धं वा स्वल्पं वा बहगलं तथा ।

निष्कार्मैव भोक्तव्यं सदा सन्ततष्गटमिासः ।।१८६ ।।

186. Whether one getssomething or not,beit a little orbe italarge quantity, one should always with a contented heart enjoy (objects) without theleast attachment.

सवुजुञपदममय्ाहगदेही सवुमुयो भवगव ।

सदिान्तदः सदा शान्ततो रमते यत्र कगत्रचित ।। १८७ ।।

187. Becoming Sarvamaya (all-full) in this world the man who is ever in bliss, ever peaceful, lives happily anywhere and everywhere. This state is known as the state of Sarvajnatva (the state of knowing everything).

Notes: The self, being always the subject mustalways be omniscient, for everything else must appear to it as anobject only.

यत्ैरैव नतष्ठते सोऽवप स देशः पण्गयभाजिः ।

मक्गतस्य लक्षणं देवव तवागे्रे कचथतं मया ।। १८८ ।।

188. Wherever he (the freed soul) stays, that country is blessed and accrues all merits and is praiseworthy. Thus O Devi, I have told you the characteristics of a freed soul.

उपदेशस्व्यं देवव रुगमारे्ण मन्गक्तदः ।

रुगभन्क्तस्तथाय्नतता कतुवुया वै मीवषमभः ।। १८९ ।।

189. O Devi, this is the advice in the path of Guru-marga which is capable of bestowing Mukti. Therefore Guru Bhakti should be practised by all with great devotion and faith.

निय्यक्गताश्रयः सवो वेदकृस्   वुवेदकृत ।

स्वपरज्ञिदाता ि तं वन्तदे रुगमीश्वरम ।।१९० ।।

190. Ever free, the support for all, the author of the Vedas, the author of the entire Vedas, the bestower of knowledge on one and all, I worship that Guru who is himself God.

यद्यप्यधीता निर्माः षडंरां आर्माः वप्रये ।

अध्याम्ादीनि शास्त्राणण ज्ञिां िान्स्त रुंग ववा ।। १९१ ।।

191. O beloved Parvati, one might have learnt the four Vedas and the six-branched Agamas (Siksha, Kalpa, Vyakarana, Nirukta, Jyotisha and Chhandas) and all Adhyatma Sastras; but one cannot attain knowledge without a Guru.

मशवपूजारतो वावप ववष्णपूगजारतोऽथवा ।

रुगतत्त्ववववहीशस्त्सिवं ्व्यथुमेव हह ।।१९२ ।।

192. One may be engaged in Siva Puja or deeply immersed in Vishnu Puja, but if he is without a knowledge of the Guru Tattva, all his learning is a mere waste.

मशवस्वरूपमज्ञाव्ा मशवपूजा कृता यहद ।

सा पूजा िाममात्रं स्यान्च्त्रिदीप इव वप्रये ।१९३।।

193. If worship of Siva is done without knowing the realnatureof Siva, that worship is for the mere name's sake. My dearParvati, that worship is like a lamp drawn on a paper.

Notes: Just as the picture of a lamp drawn on paper cannotillumine the dark room, so also worship of the Lord done withoutknowing His real Tattva is fruitless. Worship of sincere devoteesisnot meant here. Only worship done for outward show and popularityis discouraged. Since Puja is an essential need for knowing theLord, it is not ruled out. The meaning is that one should do Puja withfaith and devotion.

सवु ुस्यास्फलं कमु ुरुगदीक्षाप्रभावतः ।

रुगलाभास् वुलुाभो रुगहीस्त गबामलशः ।। १९४ ।।

194. By the glory and efficacy of Guru Diksha, all youractions bear fruit. By the attainment of a Guru, one attains everything. One without a Guru is a mere fool.

रुगहीः पशःग कीट पतंर्ो वक्तमगहुनत ।

मशवरूपं स्वरूपं ि ि जिाानत यतस्स्वयम ।।१९५ ।।

195. Since onedoes not understand thenature of Siva andone's own Self by himself, one without a preceptor can be saidtobe a mere animal, worm or firefly.

Notes: One without a Guru is devoid of discrimination andwastes one's lifelike ananimal,a wormora firefly.

तस्मास्वुपुरयाीि सेवुसुंर्ववन् ुजतुः ।

ववहाय शास्त्रजालानि रुगमेव समाश्रयेत ।। १९६ ।।

196. Therefore discarding all kindsof contactswithpeople,by all possible means, giving up all conflicts of the scriptures, oneshould depend on the Guru only.

Notes: Depending on the Guru includes wholehearted service and following his instructions tothe veryletter.

निरस्तसवुसुन्तदेहो एकीकृय् सदगशिुम ।

रहस्यं यो दशुयुनत भजामम रुगमीश्वरम ।।१९७ ।।

197. Devoid of alldoubts, withone-pointed and concentrated Vision of the Supreme, whoever reveals the secrets andmakes the supreme Vision possible,to that Lordand Guru, I pay myworship.

ज्ञािहीो रुगस्य्ाज्यो ममर्थयावादी ववडम्बकः ।

स्ववववश्रान्ततं ि जिाानत परंशान्ततं करोनत ककम ।। १९८ ।।

198. The Guru devoid of knowledge, who indulges infalsehood and who is full of vanity, is not able to find peace for himself. How is he to bestow peace on others?

मशलाया: ककं परं ज्ञिां मशलासंघप्रतारणे ।

स्वयं ततं ंगि जिाानत परं निस्तारयेत कथम । । १९९ ।।

199. What special knowledgehas a stone in saving otherstones from drowning? It cannot go across the river by itself and how can it help other stones togo across?

ि विन्तर्दीयास्ते कष्टं दशिुाद्भ्रान्ततकारकाः ।

वजुयेत्तिा र्रुगि दूरे धीरिव समाश्रयेत ।। २०० ।।

200. They (such Gurus) are not at all fit to beworshipped. How painful it is? By a mere look they create delusion. Such Gurus should be abandoned from a distance. One should depend upon the brave and learned ones.

पाषन्ण्डि: पापरता: िान्स्तका भेदबद्रधयः ।

स्त्रीलम्पटा दरगिााराः कृतघ्रिा बकवृतूतयः ।।२०१ ।।

कमुभ्रुष्टाः क्षमिाष्टा निन्तद्यतकैश्ि वाहदिः ।।

काममि: क्रोचधिशौ्वि हहंस्ाश्ण्डिाः शठास्तथा ।। २०२ ।।

ज्ञिालप्ताता ि कतुवु्या महापापास्तथा वप्रये ।

एभ्यो मभन्तिो र्रुगः सेव्यः एकभक्त्या वविायु िु ॥ २०३ ॥

201,202,203. O Parvati, impostersand non-bellievers inthe Vedas, habitual sinners, atheists, slaves of women, evil-doers, traitors, religious hypocrites, those fallen from the Karma Marga (path shown by the Vedas), those who are impatient, who indulge in vain discussions, sensualists, those who are angry, violent, unyielding to reasoning, devoid of knowledge, great sinners-such

Gurus should be avoided; and one should take refugeunder real teachers with one-pointed devotion and discrimination.

मशष्यादन्तयत्र देवेमश ि वदेद्यस्य कस्यचित ।

रिणां ि फलप्राप्तौ भन्क्तरेव हह कारणम ।।२०४।।

204. O Devi, this should not be revealed to anyoneotherthanthe disciple. Devotion is the cause for the attainment ofdesiredfruits by men.

Notes: Faith and devotion play a very significantroleinthe attainment of knowledge, Bhakti (devotion) and evenMukti.

रूढो दृढश्प्रीनतश्मिौ ससगमाहहतः ।

सकृक्ामर्तौ वावप पञ्धा र्रुगरीररतः । । २०५ ।।

205. The hidden, the firm, the loving and contented, thesilently concentrated, the one who wanders at his will and suddenly and unexpectedly turns up to bless a Sishya, out of his abundantmercy, of his own accord-these are the five kinds of teachers.

सवं ंर्रुगमखगाल्लब्धं सफलं पापिाशिम ।

यद्यदाम्हहतं वस्त गतत्तद्रव्यं ि वञ्यित ।।२०६ ।।

206. Whatever is received from the Guru (by way of instructions, admonitions, etc.,) is fruitful and is capable of destroying sins, and is in his best interests. The disciple should never defraud the wealth of the Guru.

र्रुगदेवापुणुं वस्त गति तष्गटोऽन्स्म सव्रगते ।

श्रीर्रगोः पादकगां मरगां मूलूमन्ततंरं ि रोपयेत ।। २०७ ।।

207. O good lady, I am satisfied with whateverthings are offered to the Guru by the disciple. The sandals, theseals and the Mulamantra (Guru Mantra)-these should be kepthidden.

तिान्स्म ते िाथ पदारववन्तदं

बद्गचधन्न्तरयप्राणमिोविोमभ: ।

यन्च्न्तिय्ते भाववत आम्यक्गतौ

ममगक्षमाणाभ: कमुमुयोपशान्ततये ।। २०८ ।।

208. Parvati said: I adore O Lord, Thy Lotus Feet, that are always thought of in full concentration by earnest seekers who wish to free themselves from the effect of their own actions, through words, mind, Prana, the intellect and all the senses.

ििंे यद्धवेक्ायं ंतद्वदामम तव वप्रये ।

लोकोपकारकं देवव लौकककं त गववववजुयेुत ।।२०९।।

209. Mahadeva said: I shall tell you, O Parvati,whatcan be achieved by this. This I narrate to you for the benefitoftheworld. One should shun all wrorldliness from one's mind.

लौकककाद्धमुतुो यानत ज्ञािीिी भवाणुवेु।

ज्ञािभावे ि यस्वं ंकमु ुनिष्कमु ुशाम्यनत ।।२१० ।।

210. One devoid of knowledge in this ocean of Samsara undergoes a lot of sufferings. In the state when one acquires knowledge of the Self, both Karma and Nishkarma become nullified.

इमां त गभन्क्तभाविे पठेद्वै शृणृयगादवप ।

मलणख्वा यप्द्रिो त्सवं ंफलमश्तिेग ।।२११ ।।

211. Whoever studies this with faith and devotion, or hears (with devotion), or writes in a book and makes a gift of it to someone, attains all merits.

रुगरी्ताममममां देवव हृहद निय् ववभावय ।

महाव्याचधर्तैदुःगखैः सवुदा प्रजपेन्तमदगा ।। २१२ ।।

212. O Devi, may you meditate on this Guru Gita in yourheart with great devotion. Even when you are faced with the sufferings on account of incurable diseases (Mahavyadhi), you shouldrepeat this with cheerfulness of heart.

रुगरी्ताक्षरैकैकं मन्तत्रराजममदं वप्रये ।

अन्तये ि ववववधा मन्तत्राः कलां ि ाहुन्न्तत षोडशीम ।।२१३ ।।

213. O dear Parvati, every letter and syllable of this Guru Gita is each a Mantra-Raja (king among Mantras). Other Mantras, manifold in nature, do not deserve the credit of even one sixteenth part of this.

अिन्ततफलमाप्नोित रुगरी्ताजपे त ग।

सवुपापहरा देवव सवुदाररद्र्यिामशी ।। २१४ ।।

214. One acquires endless fruits by the repetition oftheGuru. It destroys all sins, O Devi, and it removes all poverty.

अकालमृयहगत्र ि सवुसुंकटामशी ।

यक्षराक्षसभूताहदोरव्याघ्रववघानती ।।२१५ ।।

215. The study of Guru Gita puts an end to untimely death and all afflictions. It destroys also the evil effects of Yakshas, Rakshasas, Bhutas, fear of thieves, tigers, etc.

सवोपरवकगष्ठाहददष्गटदोषनिवाररणी ।

यफ्लं र्रुगसान्न्तिध्यात्तफ्लं पठिाद्भवेत ।। २१६ ।।

216. The studyof Guru Gita removes all afflictions, troubles, diseases like leprosy and great sins. By the study of Guru Gita one derives the benefit of the holy company of the Guru.

Notes: One who is away from his Guru can, by the study of Guru Gita, acquire the benefit of the Guru'spresence with him.

महाव्याचधहरा सवुवुवभूतेः मसद्चधदा भवेत ।

अथवा मोहिे वश्ये स्वयमेव जपेस्दा ।। २१७ ।।

217. This Guru Gita becomes the bestower ofall Siddhis(occult powers) and all divine Aisvaryas and remover of all kinds of diseases. In cases of Mohana and Vasya (illusive powers) one should always do Japa of this Gita.

Notes: Mohana is deluding others, Vasya is keeping others in submission to one's will. One can use Guru Gita for nullifying the effect of Mohana and Vasya practised by others. With its help one can practise these also.

कगशदूवाुासिे देवव ह्यासिे शभ्रगकम्बले ।

उपववश्य ततो देवव जपेदेकाग्रमिासः ।।२१८ ।।

218. Seatedon a mat of Kusa or Durva grassoraseatmade of white blanket, one should repeat the Japa with one-pointedness and concentration of mind.

शक्गलं ंसवुतुर वै प्रोक्तं वश्ये रक्तासिं वप्रये ।

पद्मासिे जपेन्न्त्यं शान्ततवश्यकरं परम ।।२१९ ।।

219. A white seat is recommended for all purposes. Red colour is used for Vasya. One should sit in the Padma (lotus) pose and do Japa for acquiring peace supreme.

वस्त्रासिै ि दाररद्र्यं पाषाणे रोर्सम्भवः ।

मेहदन्तयां दःगखमाप्निित काष्ठे भवनत निष्फलम ।।२२० ।।

220. If the Japa is done sitting on a seat made of cloth, onegets poverty; disease, if seated on a stone; if seated on the ground,pain accrues; and if seated on a wooden seat, one accrues no fruitorthe effort goes in vain.

कृष्णान्जिै ज्ञािमसद्चधमोक्ष श्रीव्याुघ्रिमुणुण ।

कगशासिै ज्ञािमसद्चधः सवाुमसद्धस्त गकम्बले ।। २२१ ।।

221. If seated on deer-skin one attains Jnana, and if seated ontiger-skin one attains Moksha. If seated on Kusha-grass-seat onegets knowledge of the Self, and if seated on woollen seat one acquires all psychic powers.

आनिेय्यां कषुणुं िैव वायव्यां शत्रिगाशिम ।

नैॠ्रि यां दशिुं िैवै ईशान्तयां ंज्ञािमेव ि ।। २२२ ।।

222. By doing Japa facing South-East one gets powers toattract others, facing North-West one will have no enemies, facingSouth-West one will have vision (of God) and facing North-East one acquires knowledge.

उदङ्गखगः शान्ततजप्ये वश्ये पूवुमुखगस्तथा ।

याम्ये त गमारणं ंप्रोक्तं पन्श्मिै ि धिार्मः ।। २२३ ।।

223. Facing North during Japa one becomes peaceful, facing East one will attract others, facing South one meets with death and facing West one acquires plenty of wealth.

मोहिं सवुभूतिाां बन्तधमोक्षकरं परम ।।

देवराज्ञां वप्रयकरं राजिां वशमियेत ।। २२४।।

224. This Guru Mantra has the power to attract all. Itdestroys all bonds and causes freedom. It makes Indra favourableto you. It brings under your control even kings.

मखगस्तम्भकरं िैव र्णगिाां ि वववववधुम ।

दष्गाकमिुाशिं िैव तथा सक्   मुमुसद्चधदम ।। २२५ ।।

225. This Mantra has the power to stop one's power of speech. It increases one's virtues. It destroys all evil Karmas and intensifies good actions.

Notes: The tendency to do good and desist from evil Karmas is meant here.

अमसद्धं साधयेक्ायं ंिवग्रहभयापहम ।

दःगस्वप्ीािशिं िैवै सस्गावप्फिलदायकम ।।२२६।।

226. One attains success in all actions includingthosewhich are considered unsuccessful. It is the remover of thefearofthe evil influences of the planets. It totally destroys allevildreams and bestows the fruit of good Karmas.

Notes: The Phala Sruti mentioned here in theseversesapplies equally to Guru Kripa, Guru Mantra Japa and GuruGitaJapa.

मोहशान्ततकरं िैव बन्तधमोक्षकरं परम।

स्वरूपज्ञिानिलयं र्ीताशास्त्रममदं मशवे ।। २२७ ।।

227. O auspicious one,this Gita Sastrabrings peace wherethere is confusion and restlessness. It brings freedom from all bonds. It is the storehouse of allknowledge and particularlyAtma Jnana.

यं यं चिन्ततयते कामं तं तं प्राप्र्निित निश्र्यिम ।

नियं् सौभानयदं पण्गयं तापत्रयकगलापहम ।। २२८ ।।

228. Whatever desireamanhas or thinks of that hegains. It bestows eternal goodwill, fortune and holiness and destroys the three kinds of pains (Adhyatmic, Adhibhautic and Adhidaivic) root and branch.

सवुशुान्न्ततकरं नियं् तथा वन्तध्यासपगत्रगदम ।

अवैधव्यकरं स्त्रीणां सौभानयस्य ववववधुिम । । २२९ ।।

229.This bestows all peace andpermanent happiness likethat enjoyed by a barren woman getting a Suputra (a son who is obedient and well behaved). For women this Guru Gita is thegiver of all fortune and Avaidhavya (thestate of non-widowhood).

आयरगारोनयमैश्वयं ंपत्रगपौत्रप्रवधुिम ।

निष्कामजापी ववधवा पठेन्तमोक्षमवाप्ियिगात ।।२३० ।।

230. One attains health, long life,prosperity,increaseinsons, grandsons, etc. A widow who studies this without any selfish end in view attains salvation.

अवैधव्यं सकामा त गलभते िान्तयजन्तमनि ।

सवुदुःगखमयं ववघिं िाशयेत्तापहारकम ।।२३१ ।।

231. A widow who studies this with expectation of worldly fruits will, in other births, never become a widow. It destroys all her pains, fears, obstacles and afflictions.

सवुपुापप्रशमिं धमुकुामाथुमुोक्षदम ।

यं यं चिन्ततयते कामं तं तं प्राप्ीनित निन्श्तिम ।।२३२ ।।

232. This is a destroyer of all sins. It bestows Dharma, desires, wealth and liberation. He certainly attains all objects ofhis desires.

काम्यिाां कामधिेवैग कन्ल्पते कल्पपादपः ।

चिन्ततामणणन्श्न्न्तिततस्य सवुमुंर्ंलकारकम ।।२३३।

233. Of all desires for objects Guru Gita is Kamadhenu.Ofthings thought of in the mind it is Kalpataru (wish-yielding tree).Of all things desired for, it is Chintamani Jewel creativeof all auspiciousness.

Notes: Kamadhenu, Kalpavriksha and Chintamani—these, capable of yielding whatever is wished for, are availableto the inhabitants of heaven.

मलणख्वा पूजयेद्यस्त गमोक्षचश्रयमवाप्यिगात ।

र्ुगभन्क्तवुवशेुषेण जायते हृहद सवुदुा ।। २३४ ।

234. Whoever writes the whole Guru Gita with handand offers worship to it attains Moksha. In his heart will arise always particular devotion to the Guru.

जपन्न्तत शाक्ताः सौराश्ि ्ाणपय्ाश् वैष्णवाः

शैवा: पाशपगता: सवे सय् सय् ि संशयः ।। २३५ ।।

235. Guru Gita is repeated by the followers of Sakti, followers of Lord Surya, followers of Lord Ganapati, followers of Lord Vishnu and followers of Lord Siva, all alike, with equal devotion. This is the Truth. This is the Truth. There is absolutely no doubt in this.

इनत श्रीस्कान्तदोत्तरखण्डे ॆसिक्गमारसंहंहतायां

उमामहेश्वरसंवादे श्रीर्रुगरी्तायां द्ववतीयोऽध्यायः ।।

Thus ends the second chapter of the Guru Gita, being adialogue between Sri Uma and Sri Mahesvara (Parvati and Siva),which forms a part of the Sanat Kumara Samhita, in the Uttarakhanda of the Skanda Purana.

CHAPTER III

अथ काम्यजपस्थिां कथयामम वर्िरो ।

सार्रान्तते सररत्तीरे तीथे हररहरालये ।। २३६ ।।

शन्क्तदेवालये र्ोष्ठे सवुदेवालये शभेग

वटस्य धात्र्या मूलू वा मठे वृनूतदाविे तथा ।। २३७ ।।

पववते्रे निमुलु देशे ेनियृाष्ठिाठिातोऽवप वा ।

निवेर्दि र्मिौ जपमेतत समारभेत ।। २३८ ।।

236, 237, 238.Now I shall tell, O Good Lady, (LordSivasays to Parvati) the suitable places where Guru Gita can be recitedwith the intention of achieving one's own desired objects. Seashore, near any river, any place of pilgrimage, temples of VishnuorSiva or Devi, cowsheds, all temples, underneath a Vata Vriksha(banyan tree), Vrindavana (forest of Vrinda trees), or in any pureplace, Japa of Guru Gita can be undertaken. One should commencetheJapa of this Guru Gita after performing one's daily obligatoryduties, observing silence and withapure dispassionate heart.

जाप्यैि जयमापिृनित जप मसद्चधं ंफलं तथा ।

हीिं कमु ुय्जेस्वं ंर्हहुतुस्थािमेव ि ।। २३९ ।।

239. By doingthis Japa oneattains successandJapaSiddhi undoubtedly. One should abandon all forbidden actsand also renounce forbidden places.

श्मशािे त्रबल्वमूले वा वटमूलान्न्ततके तथा ।

मसद्ध्यन्न्तत किाके मूले िूतवृकूषस्य सन्न्तिधौ ।। २४० ।।

240. One should do the Japa in cremation grounds, under a Bilva tree or a Vata tree or a Kanaka tree or a mango tree for attainment of success.

पीतासिं मोहिे त गह्यमसतं ि◌ामभिाररके ।

ज्ञेयं शक्गलं ि◌ शान्तय्थं ◌ंवश्ये रक्तं प्रकीनतुतुम । । २४१ ।।

241. The practitioner should have yellow seat in cases of Mohana, white seat for attaining peace and red-coloured seats in cases of Vasya.

जपं हिीासिं कगवुतु हिीकमुफुलप्रदम ।

रुगरीतां प्रयाणे वा संग्रामे ररपसंगकटे ।। २४२ ।।

जपि जयमवाप्ीनित मरणे मन्गक्तदानयका ।

सवुकुमाुणण मसद्ध्यन्न्तत रुगपते्रेग ि◌ संशयः ।। २४३ ।।

242, 243. By doing Japa sitting on a forbidden seat, one attainsthe fruit of forbidden acts. One attains success. By doingJapain deathbed one attains liberation. By repeating Guru Gita atthetime of undertaking a journey, in fights, and when faced withfearof enemies, one attains success. To him all acts give the desiredfruits, and undoubtedly so, for the Guru Putra (son of the Guru).

यस्य तस्यरुगमन्त्रो मखे ि◌ान्तयथा।

दक्षया सवुकुमाुणण मसद्ध्यन्न्तत रुगपत्रगके ।। २४४।।

244. To the person, who has always the Guru Mantra onhistongue, all acts become fruitful, otherwise not. By the powerofinitiation one attains success in all Karmas (acts) and particularlyinthecase of a Guruputraka (disciple).

Notes: In reality the disciple is the real son of the Guru.

भवमूलूवविाशाय िाष्टपाशनिवृतूतये ।

रुगरीताम्भमस स्र्ाीं तित्त्वज्ञः कगरुते सदा ।। २४५ ।।

245. For the destruction of Samsara root and branch andforthe destruction of the eight kinds of attachments, the knowerofTruth takes bath in the waters of the Guru Gita.

Notes: This verse indicates that the real Ganga is the GuruGita waters.

स एव सद्र्रुगः साक्षात सद्सद्ब्रह्मववत्तमः ।

तस्य स्थिाानि सवाुणण पववत्राणण ि संशयः ।। २४६ ।।

246. He is the real Guru, Sadguru, who is the knower of the Sat and Asat (what is Truth and what is untruth). All his places are holy. There is not even an iota of doubt.

सवुशुद्धः पववत्रोऽसौ स्वभावाद्यत्र नतष्ठनत ।

तत्र देवर्णाः सवे क्षेत्रपीठे िरन्न्तत ि ।। २४७ ।।

247. Wherever the ever-pure Guru stays of his own accord, there all the Devas (gods) stay. They move about the place of residence of the Guru.

Notes: The residence of the Guru becomes the dwelling place of Devas and therefore it becomes heaven.

आसिस्थाः शयिाा वा च्छन्ततन्स्तष्ठन्ततोऽवप वा ।

अश्वारूढा र्जारूढाः सषगप्ताता जाग्रतोऽवप वा ।। २४८ ।।

शचगिभूता ज्ञिावन्ततो रुगरीतां जपन्न्तत ये ।

तेषां दशिुसंस्पशाुत हदव्यज्ञिां प्रजायते ।। २४९ ।।
248, 249.One attains knowledge by thesightortouchofthose pure souls endowed with wisdom who repeat GuruGitawhile seated, lying, moving, standing, mounted on horseback,orelephant back, waking or sleeping. (The last portion of verse249has another version "Punar janma na vidyate"-to them thereisnorebirth.)

समरेग वै यथा तोयं क्षीरे क्षीरे जले जलम ।

मभन्तिे कगम्भे यथाकाशं तथाऽऽम्ा परमाम्नि । । २५० ।।

तथैव ज्ञािवि जीव: परमाम्नि सवुदा ।

ऐक्यिे रमते ज्ञािी यत्र कगत्र हदवानिशम ।। २५१ ।।

एवंववधो महायक्गतः सवुतु्र वतुते सदा ।

तस्मात्सवुप्रकारेण रुगभन्क्तं समिारेत ।। २५२ ।।

250, 251 & 252. The Atman becomesonewith the Paramatman just as river water becomes one with the water in the ocean, milk with milk, water with water or pot-ether with Mahakasa. So also, the man of knowledge lives in constant union with the Supreme all day and night. Thus united with Maha Yoga he exists in all places at all times. Therefore, by all means one should practise Guru-Bhakti.

रुगसन्ततोषणादेव मक्गतो भवनत पावुनुत ।

अणणमाहदष गभोक्तृवं कृपया देवव जायते । २५३ ।।

253. OParvati,one becomes free by pleasing theGuru.By his grace one becomes entitled to enjoy the eightfold Siddhis(Anima, Mahima, etc.)

साम्यै रमते ज्ञिी हदवा वा यहद वा निमश ।

एवंववधो महामिौी तै्रैलोक्यसमतां व्रजेत ।। २५४ ।।

254. The Jnaniremains inandenjoystheblissofequanimity, be it day or night. Thus the Maha Mouni acquires thestateofequanimity in the three worlds.

Notes: Nothing disturbs the Jnani, in whicheverstatehe is kept in or in whatever work he engages himself inducedbyPrarabdha. One whose mind delights in Brahman, is simply inastateof ecstasy. There is nothing like pain for him. "YasyaBrahmani ramate chittam nandatinandati nandatyeva"-thatis hisstate.

अथ संसाररणः सवे रुगरी्ताजपिे त ग।

सविाु कामांस्त गभञ्गजन्तत त्रत्रसयं् मम भावषतम ।। २५५ ।।

255. By the recitation again and again of Guru Gitathe peopleof the world (Samsaris) will attain all their desired objects. Whatever I have said, O Parvati, is true. It is true. It is true. (Repetition isfor emphasis.)

सयं् सयं् पिगः सयं् धमुसुारं मयोहदतम ।

रुगरी्तासमं स्तोत्रं िान्स्त तत्त्वं रगोः परम । २५६ ।।

256. Itis Truth. It isTruth.It isnothing but the Truth.Whatever is declared by me in this connection is the essence of virtue. There is no prayer equal to Guru Gita and there is no truth greater than the Guru Tattva.

रुगदेवो रुगधुमो रगौ निष्ठा परं तपः ।

रगोः परतरं िान्स्त त्रत्रवारं कथयाममम ते ।। २५७ ।।

257. Guru is God. Guru is Dharma. The greatest penance is unshakable faith in Guru. There is nothing superior to Guru. I repeat it thrice with force.

धन्तया माता वपता धन्तयो र्ोत्ं धन्तयं कगलोद्भवः

धन्तया ि वसधगा देवव यत्र स्याद्रुगभक्तता ।। २५८ ।।

258. Blessed is the mother, blessed is the father and blessedis the family and tradition, blessed the Earth, O Devi, where there isGuru Bhakti.

आकल्पजन्तमकोटीीां यज्ञव्रततपः कक्रयाः ।

ताः सवाुः सफला देवव र्ुगसन्ततोषमात्रतः ।। २५९ ।।

259. O Devi, by the mere satisfaction of the Guru, all penances, sacrifices, austerities, etc., practised in crores of births, in crores of Kalpas (world process) become fruitful.

शरीरममन्न्तरयं प्राणश्ाथुुः स्वजिबन्तधतगा ।

मातृकगलं वपतृकगलं ंर्ुगरेव ि संशंय ।। २६० ।।

260. The body, the senses, the vital airs, wealth, one's own relatives, the mother's clan, the father's clan-all those are present in one's Guru. There is not the least doubt about this.

मन्तदभानया ह्यशक्ताश् ये जिा िािमगन्तवते ।

र्ुगसेवास गववमखगाः पच्यन्तते िरकेऽशिगौ ।। २६१ ।।

261. The unfortunate, the weak, those who have turnedtheir faces against the service of the Guru, who do not avail the opportunity of service of the Guru-these persons suffer in terrible hells.

ववद्या धिं बलं िैव तेषां भानयं निरथुकुम ।

येषां 'रुगकृपा ि ािन्स्त अधो च्छेन्न्तत पावुनुत ।। २६२ ।।

ब्रह्मा ववष्णाश्गि रुरश्् देवताः वपतृकृकन्तिराः ।

मसद्धिारणयक्षाश्् अन्तये ि मिगयो जिाः ।। २६३ ।।

262,263.Learning, wealth, strength, high fortune alltheseare of no use without the grace of Guru. Even if one has attained thestatus of Brahma, Vishnu, Rudra, the Gods, the Pitris, the Kinnaras, the Siddhas, the Charanas, the Yakshas or even great Rishis, (without Guru-Kripa) hefalls down.

रुगभावः परं तीथुमुन्तयतीथं ंनिरथुकुम ।

सवुतुीथुमुयं देवव श्रीरगोश्् रिणाम्बजगम ।। २६४ ।।

264. Guru-Bhava (the status of the Guru) is thegreatest purifier or Tirtha (holiest of the holies). Others are worthless. All Tirthas are present, O Devi, in the sacred holy feet of the Guru.

Notes: By Guru-Bhava is meant the spirit of reverent adoration to the Guru, as realised by the Sishya, by virtue of his having become his Sishya.

कन्तयाभोर्रता मन्तदाः स्वकान्तताायाः पराङ्गखगाः ।

अतः परं मया देवव कचथतन्ति मम वप्रये ।। २६५।।

265. Those whoare averse totheir legally wedded wives and indulge in enjoying with other women (including their own daughters), are fools and thoughtless men of beastly nature. O Devi, I am giving out these great Truths to you, so that even such people may improve bydeveloping devotion to the Guru.

इदं रहस्यमस्पष्टं वक्तव्यं ि वर्रिो ।।

सर्गोप्यं ि तवागे्रे त गममाम्   प्रीतये सनत ।। २६६ ।।

266. Thisgreat secret, difficult to understand (not clearonthe face of it) should not be revealed to all. It is to be kept wellguarded. I have related this to you because you are very dear tome.

स्वाममममखगयर्णेशाद्यिा वैष्णवार्दीश् पावुनुत ।

ि वित्तव्यं महामाये पादस्पशं ंकगरुष्व मे ।। २६७ ।।

267. Thisshould not be revealed to anyoneincluding Ganesha, Subrahmanya, even the gods, or even the Vaishnavas, O Mahamaye.Give me this assurance by touching myfeet, ODevi.

अभक्ते वञ्किे धूतेू पाषण्डे िान्स्तकाहदष ग।

मिसाऽवप ि वक्तव्या र्गुगरीता कदािि ।। २६८ ।।

268. To the devotionless,to the cheat,to the wicked,to the faithless, to the atheists and others of their type, this Guru Gita should never be told, not even mentally.

Notes: This should not be told even to those who think that too much praise of the Guru is done in this book. Even they are unfit to be toldthese top-secrets inGuru Tattva.

र्गवो बहवः सन्न्तत मशष्यववत्तापहारकाः ।

तमेकं दलुगभुं मन्तये मशष्यहृत्तापहारकम ।। २६९ ।।

269. There are everso many teachers in the world whorob the wealth of their disciples. But I consider him (that Guru)a rare specimen among Gurus, who is able to remove the afflictions of the disciple'sheart.

ातियुगविुा ववववेकी ि अध्याम्ज्ञािविा शचगिः ।

मिासं निमुलुं यस्य र्रुगत्त्वं तस्य शोभते || २७० ||

270. The clever, the able, the discriminative, the pure, theknower of the Truths of the spiritual science, the one whose heartispure, he is really the Guru. His Gurutva (the state of a Guru) shines, not of others.

Notes: Just as it is difficult to find a true disciple, so also it is equally hard to find a really qualified Guru.

र्रगवो निमुलुाः शान्तताः साधवो ममतभावषणः |

कामक्रोधववनिमुकुगता सदिाारााः न्जतेन्न्तरयााः || २७१ ||

271.Preceptors (Gurus) are those who arepureat heart, calm and collected, who speak measured words, who are free from lust, greed, hatred, etc., who have conquered their senses and who are established in Sadachara.

सिूकाहदप्रभेदेि र्रगवो बहगधा स्मृतााः |

स्वयं सम्यक परीक्ष्याथु ुतत्त्वनिष्ठं भजेस्धगीः || २७२ ||

272. Teachers areof varioustypes with different capacities;they are known by names, Suchaka, etc. The student should knowand test for himself and serve the one who is established in Tattva Nishtha (knowledge of the Self).

Notes: WhoisSuchaka Guruis explained in thenextverse.

वणुजुालममदं तद्वद्बाह्यशास्त्ं्रं त गलौकककम |

यन्स्मि देवव समभ्यस्तं स र्रुगः सिूकः स्मृतः ||२७३ ||

273.TheSuchaka teacheris onewhoiswell-versedinlettersand all external worldly sciences.

वणाुश्रमोचितां ववद्यां धमाुधमुवुवधानयीम ।

प्रवक्तारं रुंग ववद्‌चध विाकं व्नत पावुनुत ।। २७४ ।।

274. O Parvati,knowtheinstructorof thedutiesofthedifferent castes and orders-Varna and Ashrama- Dharma, Adharma, etc., to be of the Vachakatype.

पंाक्षियाुहदमन्तत्राणामपगदेष्टा त गपावुनुत ।

स रुंगबोधको भूयादभगयोरयमत्तगमः ।।२७५ ।।

275. The Guru who initiates the disciple into the Panchakshari Mantra, etc., O Parvati, he is of the Bodhaka type and he is superior to both (the Suchaka and Vachaka type)named above.

मोहमारणवश्याहदतच्गछमन्तत्रोपदमुशिुम ।

निवषद्धरुंगररय्‌ाहगः पन्ण्डतास्तत्त्वदम ुशिु: ।। २७६ ।।

276. The Guruwho initiates one into the lowertypeofVidyas like the Mohana, Marana, Ucchatana, Vasya, etc., him thePanditas, the knowers and seers of Truth, call by the name NishiddhaGuru.

अनिय्ममनत निहुदुश्य संसारं संकटालयम ।

वैरानयपथदशी य: स रुंगवुवहुहतः वप्रये ।। २७७ ।।

277. “Everything here istransitory and an abodeof calamities" viewing thus the world which is an abode of miseries, the Guru, who shows the path leading to Vairagya (dispassion), is known as the Vihita type.

तत्त्वमस्याहदवाक्यिाामपगदेष्टा त गपावुनुत ।

कारणाख्यो रुंगः प्रोक्तो भवरोर्निवारकः ।। २७८ ।।

278. The teacher who initiates the disciple into theMahavakyas, Tattvamasi, etc., O Parvati, he is called by the nameKarana Guru. He removes the disease of Samsara in the disciple.

सवुसुन्तदेहसन्तदोहनिमुूलिुविविक्षणः । जन्तममूयभगयघिो यः स रुुगः परमो मतः

|| २७९ ||

279. He who is an expert in the removal of multitudes ofdoubts root and branch, and who removes the fear of birth and death, is considered to be the Parama Guru.

बहगजन्तमकृतात पण्गयाल्लभ्यतेऽसौ महार्रुगः ।

लब्ध्वाऽमं गि पिगयुानत मशष्यः संसारबन्तधिम ।।२८० ।।

280. One gets such a Mahaguru as the result of meritsacquired in many births. Having attained such a Guru, the disciple is never again bound to the Samsara. He becomes absolutelyfree.

एवं बहगववधा लोके र्गवः सन्न्तत पावुनुत ।

तेष गसवुपुर्यत्निे् सेव्यो हह परमो र्गरुः ।।२८१ ।।

281. O Parvati, there are in this world many kinds of teachers. Of all these one should by all means and efforts serve the Parama Guru. He is fit to be served.

निवषद्धर्रुगमशष्यस्त गदष्गटसंकल्पदूवूषतः ।

ब्रह्मप्रलयपयुनुततं ि पिगयुानत मयुतुाम ।। २८२ ।

282. The disciple of a Nishiddha Guru impelled by evil andwicked desires of a harmful nature, never again gets a human bodytill the close of a Brahma Pralaya.

Notes: Brahma Pralaya takes place after two lakhs of Divineyears.

एवं श्रगव्ा महादेवी महादेवविस्तथा ।

अय्न्ततववह्वलमिा शंकरं पररपृचूछनत ।। २८३ ।।

283.HearingthewordsofMahadeva,Parvati(Mahadevi)asked thus with a greatly distressed mind.

॥ पावुय्वगिा ॥

मिस्ते देवदेवात्र श्रोतव्यं ककंचिदन्स्त मे ।

श्रगव्ा व्द्वाक्यमधिगा भृशृं स्याद्ववह्वलं मिः ।। २८४ ।।

284.Sri Parvati said: O Lord, I prostrateto you.There issomething which I have to hear from you. My mind is rather confused and

agitated byhearing your words.

स्वयं मूढ्ा मूयभगीताः सकृग ताद्ववरनतं ◌ं र्ताः ।

दैवान्न्तिवषद्धरुगर्ा यहद तेषां त गका र्नतः ।। २८५ ।।

285. Iwant to ask youthe fate ofthosedisciples whobychance (ordained by fate) approach a Nishiddha Guru. Theyare by themselves not endowed with much discrimination, buttheforce of their own meritorious deeds attain Virakti and areafraid of death. (Please enlighten me.)

॥ श्री महादेव उविा ॥

शृणृ गतत्त्वममदं देवव यदा स्याद्ववरतो ि◌ः ।

तदाऽसावचधकारीनत प्रोच्यते श्रनगतमस्तकैः ।। २८६

286. Sri Mahadevasaid: ODevi, hear thisTruth.When one is endowed with Vairagya (disgust for worldly enjoyments and

household life), the Srutis say that he is a proper Adhikari (qualified student).

अखण्डैकैरसं ब्रह्म निय्मक्गतं निरामयम ।

स्वन्स्मि सन्तदमुशतुं यिे स भवेदेस्य देमशकः ।।२८७ ।।

287. One who enables the student to see within himself theone homogeneous essence that is the ever-free, free from pain,the immortal Brahman, becomes his saviour and teacher.

जलिाां सार्रो राजा यथा भवनत पावुनुत ।

रुगणां तत्र सवेषां राजायं परमो रुगः ।। २८८ ।।

288. Just as the ocean is the king of waters, so also, suchasupreme teacher (Parama Guru) becomes the king among all teachers.

मोहाहदरहहतः शान्ततो निय्तृपूतो निराश्रयः ।

तृणीकृतब्रह्मववष्णवैगभव: परमो रुगः ।। २८९ ।।

289. A Parama Guru is one who is devoid of Moha, etc.,peaceful, always contented in himself, not depending on any oneelse, who considers as mere straw the status of Brahma (the creator) and Vishnu even.

सवुकालववदेशेष गस्वतन्तत्रो निश्लिस्सखगी ।

अखण्डैकैरसास्वादतृपूतो हह परमो रुगः ।। २९० ।

290. One who is independent at all times and climes, whopossesses an unshakable mind and ever happy, who enjoys the Akhandaikarasa (the homogeneous essence) of the Atman and is satisfied in it-such a one is a Parama Guru.

दैताद्वैतववनिमुकुगतः स्विाभूगनतप्रकाशविा ।

अज्ञिान्तधतमश्छेत्ता सवुजुञः परमो रुंगः ।। २९१ ।।
291. One who is free fromthe feeling of Dvaita and Advaita, who shines by the light of his Self-realisation, who is able to destroy the deep darkness of ignorance, and who is an All-Knower-he is a Parama Guru.

यस्य दशिुमात्रेण मिसः स्यात प्रसन्तिता ।

स्वयं भूयात धृनृतश्शान्ततः स भवेत परमो रुंगः ।।२९२ ।।

292.By whose mere Darsan (look) oneattains calmness, cheerfulness, and peace of mind as also Dhriti— such a one is a Parama Guru.

मसद्चधजालं समालोक्य योचरिं मन्तत्रवाहदिाम ।

तच्चाछाकारमिोवृवृत्तयुसुयासौ परमो रुंगः ।। २९३ ।।

293. Beholdingthe network of Siddhisofthe Yogisand the Mantravadins (those who deal with the wonders of Mantras), one who has the determination "all this is nothing but straw"-such a person is aParamaGuru.

स्वशरीरं शवं पश्यि तथा स्वाम्   मिद्वयम ।

यः स्त्रीकिकमोहघिः स भवेत परमो रुंगः ।। २९४ ।।

294. One who looks upon his own body asa corpse, andhisown Self as the non-dual Brahman, and who has killed ruthlesslythe infatuation for wealth and women, such a personis a ParamaGuru.

मिौी वानमीनत तत्त्वज्ञो द्ववधाभूचूछृण गपावुनुत ।

िकिन्श्न्तिमौिनिां लाभो लोकेऽन्स्मन्तभवनत वप्रये ।। २९५ ।।

295. O Parvati, listen to me. There are two classesofknowers of Truth (Tattvajnas). They are (1) the Mouni and (2)theVagmi.

Notes: No profit accrues from a Mouni to any personinthis world, for he does not express or teach to others, beingsilentand not inclined to speak out or help others, being absorbedinhisown self.

वानमी तूकटसंसांरसार्रोत्तारणक्षमः ।

यतोऽसौ संशंयच्छेत्ता शास्त्रयक्ग यभ्‌िूगनतमभः ।। २९६ ।।

296. The Vagmi is on the other hand capable of saving othersfrom the great whirlpool of Samsara Sagara (the ocean of birthand death). Therefore, he is able to clear the doubts of all byhis knowledge of the Sastras, his own cogent arguments whichare always convincing and by his own direct realisation (Anubhava Jnana), and knowledge of the self.

Notes: Refer to Sri Sankara Vijaya (IV-60) Ajnanantar-gahanapatitan etc.-to make this point clear.

र्रुगिामजपाद्देवव बहगजन्तमान् ुजतुान्तयवप ।

पापानि ववलयं यान्तत िान्स्त सन्तदेहमण्ववप । ।२९७ ।।

297. By the Japa of the Guru's name, O Devi, the sins acquired in countless lives are destroyed. There is not the least doubt about this.

श्रीर्रगोस्सदृशं दैवं श्रीर्रगोस्सदृशः वपता ।

र्रुगध्यािसमं कमु िुान्स्त िान्स्त महीतले ।। २९८ ।।

298. In this world, there is no God like the Sri Guru and nofather like the Sri Guru. There is no act equal to Guru Dhyana (meditation on the Guru) in this world. Undoubtedly there is no act likethis; nothing like this.

कगलं धिं बलं शास्त्रं बान्तधवास्सोदरा इमे ।

मरणे ोपयज्गयन्तते रुगरेको हह तारकः ।। २९९ ।।

299. Familytraditions, wealth, strength, theknowledgeof the Sastras, relatives, brothers-none of these is useful to you atthe time of death. Guruis theonly saviour.

कगलमेव पववत्रं स्यात सयं् स्वरुगसेवया ।

तृपूता: स्यस्गसकला देवा ब्रह्मद्या रुगतपुणुात ।। ३०० ।।

300. By theservice of the Guru, truly the entire familyis purified. By the satisfaction of the Guru, all the Devas, Brahma, Vishnu, Siva, etc.,become pleased.

रुगरेको हह जिाानत स्वरूपं देवमव्ययम ।

तज्ज्ञिां तप्रसादि ि्न्तयथा शास्त्रकोहटमभः ।। ३०१ ।।

301.Itis only the Guru whoknows the real Svarupa (nature)of the Imperishable Lord. The knowledge of the Supreme is by hisgrace (Guru's) and there is no other way. Even through thousands or crores of scriptures one cannot attain that knowledge.

Notes: Avyayam means unchanging or changeless, for it is above Maya and continues to be same innature.

स्वरूपज्ञिाशून्तयिे कृतमप्यकृतं भवेत ।

तपोजपाहदकं देवव सकलं ंबालजल्पवत ॥ ३०२ ॥

302. Withoutaknowledge of theSelf (Svarupa), whateveris done becomes fruitless. O Devi, penance, Japa of Mantras, etc., everythingbecomes likethe prattling of a child.

मशवं केचिद्धररं ंकेचिद्धवचधं ंकेचित्तिके ।

शन्क्तं देवममनत ज्ञावा् वववदन्न्तत वृथा ि◌राः ||३०३ ||

303. Somesay Siva is theSupreme Lord, some holdHari tobe the greatest. Others say Brahma is all this and some saythisis allSakti Lila. Holding different views, they argue herewithoutany purpose.

ि जिान्न्तत परं तत्त्वं र्रुगदीक्षापराङ्खगाः ।

भ्रान्तताः पशसगमा ह्येते स्वपररज्ञिावन् ुजतुाः । । ३०४ ||

304. Those who are averse toGuruDiksha (initiation) neverknow the supreme truth. They are like mere animals and mad without the knowledge of the Self.

तस्माकै् वल्यमसद्ध्यथं ◌ंर्रुगमेव भजेन्प्रये ।

र्रुंग ववाि ि◌ जिान्न्तत मूढास्त्परमं ◌ंपदम ||३०५ ||

305.For theattainmentofemancipation from the cycle of birth and death, therefore, you should propitiate your Guru, O Dear Parvati. Without a Guru, the ignorant ones of the world cannot know the Supreme Reality.

मभद्यते हृदयग्रन्न्तथन्श्छद्यन्तते सवुसुंशयाः ।

क्षीयन्तते सवुकुमाुणण र्रगोः करुणया मशवे || ३०६ ||

306. All theknotsof the heartare rentasunder,all doubts are cleared, all the Karmas are destroyed by the grace and mercy of the Guru, O Parvati!

कृताया र्रुगभक्तेस्त गवेदशास्त्रिासग ारतः ।

मच्गयते पातकाद्धोराद्र्रुगभक्तो ववशेषेतः ||३०७ ||

307. Guru Bhakti (devotion to Guru) practised according to the injunction of the Vedas and the Sastras by one devoted to the Guru, is capable of freeing one from all capital sins even.

दःगसंर् ि पररय्ज्य पापकमु ुपररय्जेत ।

चित्तचिह्मिमदं यस्य तस्य दीक्षा ववधीयते ।। ३०८ ।।

308. One, who has abandoned bad company and also sinfulacts, and who has a heart free from sins, to such a one Guru Diksha is ordained.

चित्तय्ार्नियक्गतश्ि क्रोधर्वुववन् ुजतुः ।

द्वैतभावपररय्ार्ी तस्य दीक्षा ववधीयते ।।३०९ ।।

309. One, whose heart is fixed in Tyaga (renunciation), who is free from anger and pride, who has abandoned the feeling of all kinds of duality, to such a one Diksha is ordained.

एतल्लक्षण संयक्गतं सवुभूतहहतेरतम ।

निमुलुं जीववतं यस्य तस्य दीक्षां ववधीयते ।। ३१० ।।

310. One, who is endowed with these characteristics, who is interested in the welfare of all beings of the world, whose life is pure and untainted, to him is Diksha ordained by the Sastras.

कक्रयया िान्न्तवतं पूवं ंदीक्षाजालं निरुवपतम ।

मन्तत्रदीक्षामभधं सांर्ोपांर् सवु ुमशवोहदतम ।।३११ ।।

311. The entire process of Diksha has been ordained bymetogether with all rites and injunctions (says Lord Siva to Parvati)including the ordeal of Mantra Diksha together with the properritesthereof.

कक्रयया स्याद्ववरहहतां रुंगसायज्गयदानयीम।

रुगदीक्षां ववा को वा   रुग व्ारिपालकः ३१२

312. WithoutGuru Diksha, without the proper rites whocan be said to be a follower of the injunctions of Guru Tattva which has the power ofbestowing Guru Sayujya.

शक्तो ि िावप शक्तो वा दैमशकांनघ्रसमाश्रयात ।

तस्य जन्तमान्स्त सफलं भोर्मोक्षफलप्रदम ।। ३१३ ।।

313. Whether qualified or not, oneby unstinted devotion, and service to and refuge in the Guru becomes eligible for Moksha and enjoyment of all happiness here in this world. The life of such a disciple becomes fruitful.

अयंतचित्तपक्वस्य श्रद्धाभन्क्तयतगस्य ि ।

प्रवक्तव्यममदं देवव ममा्मप्रीतये सदा । ३१४ । ।

314. O Parvati, this should be revealed toone whois endowed with intense devotion and faith in the Guru, and who has purity of heart to the greatest degree. Itgives me the greatest satisfaction and joy.

रहस्यं सवुशुास्त्ेरेष गरीताशास्त्रममदं मशवे ।

सम्यक्परीक्ष्य वक्तव्यं साधकस्य महा्मिः ।। ३१५ ।।

315. This Guru GitaSastra isthe secret ofall scriptures, OSive; to the high-souled Sadhaka this should be revealed after duly examining him.

सक्मुपुररपाकाच्ि चित्तशद्वधस्य धीमतः

साधकस्यैव वक्तव्या रुगरीता प्रयि्तः ।। ३१६ ।।

316. To the intelligent,to one possessed of ChittaSuddhi(purity of heart), to one in whom all good actions are fructifying,only to

that qualified Sadhaka this Guru Gita should be imparted even with great effort.

ान्स्तिकाय कृतघ्िाय दांमभकाय शठाय ि ।

अभक्ताय ववभक्ताय ि वाच्येयं कदािि ।। ३१७ ।।

317. To the atheist, to the deceitful, to one who does eviltoone's well-wisher, to the cunning, to the hypocrite, to one whoisnot a devotee, to one opposed to the Guru,—this Guru Gita shouldnever be told.

स्त्रीलोलपगाय मूखाुय कामोपहतितसे ।

निन्तदकाय ि वक्तव्या रुगरी्ता स्वभावतः ।। ३१८ ।।

318. To the passionate, to one who craves for the constant company of ladies, to the wicked, whose mind is conquered by lust, desires, etc., to one who hates, naturally this Guru Gita should never be told.

सवुपुापप्रशमिं सवोपरववारकम ।

जन्तममूयहगरं देवव री्ताशास्त्रममदं मशवे । । ३१९ ।।

319. O Devi, O Sive, this Gita Sastra is the destroyer of allsins and remover of all evils and obstacles. It destroys the fear ofbirth and death.

श्रनगतसारममदं देवव सवुमुक्गतं समासतः ।

ान्तियथा सद्र्नतः पंसग ां ववाि रुगपदं मशवे ।।३२० ।।

320. O Auspicious one, this is the essence of all Srutis (scriptures). In this everything has been said in a nutshell. There is no other way

to the attainment of Mukti for people than devotion to the feet of Sadguru.

बहगजन्तमकृताप्ापादयमथो ि रीते ।

जन्तमबन्तधनिवूयथं ंर्रुगमेव भजेस्दा ।। ३२१।।

321. When an aspirant is weighed down by the sinsofcountless births, the real meaning of the Guru Gita does notappealto him. To free oneself from the shackles of repeated birthsanddeaths, one should devote oneself to the Guru only, at all times.

अहमेव जर्स्वं ंअहमेव परं पदम ।

एतज्ज्ञिां यतो भूयात्तं ंर्रुंग प्रणमाम्यहम ।। ३२२।।

322. “I am all this world, I am the supreme state of emancipation"- from whom one gets this kind of realisation (Knowledge), to that Guru, I ever prostrate.

अलं ववकल्पैरैहमेव केवलो

मनय न्स्थतं ववश्वममदं िरिरम ।

इदं रहस्यं मम यिे दम ुशतुं

स वन्तर्दीयो र्रुगरेव केवलम ।। ३२३ ।।

323. Enough of all distractions. In reality I alone exist. In me the entire world of moving and unmoving objects rests. He (the Guru) who has revealed this secret to me really, he alone is fit to be worshipped.

यस्यान्ततं िाहदमध्यं ि हह

करिरणं िामर्ोतंर् ि सूत्रम ।

ी जानतिव वणो ि भवनत

परुगषो ो िपंसि ि स्त्री ।। ३२४ ।।

ाकिारं ो ववकारं ि हह जनिमरणं ं

ान्स्ति पण्गयं ि पापम ।

ीऽतित्त्वं तत्त्वमेकं सहजसमरसं

सद्र्रुंग तं िमामम ।। ३२५ ।।

324, 325. He who has neitherend,middlenorbeginning, who has neither hands, feet, caste,nororder,whoisneither man, woman nor neuter (Napumsaka),whohasneitherchange, birth, death, virtue, vice, who is neitherTattva—theonlyTruth, homogeneous, the same at all times, whoisendowedwithnatural equanimity and uniform Bhava, to that SatGuruIeverprostrate.

Notes: In reality, the Guruisbeyondalldualities. He is the Supreme Brahman. He isfreefromallhumanelements and taints. He is in the enjoyment ofBrahmicBlissatalltimes.

नियाय स्याय चिदा्मकाय

व्यिाय भव्याय पराप्राय ।

शद्गधाय बद्गधाय निरञ्जिाय

मिोऽस्त गनियं र्रुगशेखराय ।। ३२६ ।।

326. To the Eternal, to theever-True, tothe Conscious Light and Knowledge, to the ever-new, to the majestic dignified, to the Paratpara (greatest of the great), to the pure, to the enlightened, to

the non-attached,-may this prostration be ever to that great Guru Sekhara (to the crest-jewel among teachers).

सन्च्र्दिान्तदरूपाय व्यावपि परमाि्मे ।

मि: श्री रुगिाथाय प्रकाशिान्तदमूतुये । ३२७ ।।

327. I ever prostrate to the Sri Gurunatha who is the all-pervading Paramatma whose form is Sat-chit-ananda (existence-knowledge-bliss), who is all light and bliss.

सयि्न्तिदस्वरूपाय बोधैकसखगकाररणे ।

मिो वेदान्ततवेद्याय रगवे बद्दचधसाक्षक्षणे ।।३२८ ।।

328. I prostrate to the Guru who is the witness of my Buddhi, who is the knower of Vedanta (who can be known by Vedanta), whose form is truth and bliss (Satyananda Svarupa) and who is ever the cause of Knowledge and Bliss (Bodha and Sukha).

मिस्ते िाथ भर्वि मशवाय रुगरूवपणे ।

ववद्यावतारसंमसद्ध्यै स्वीकृतिोकववग्रह ।। ३२९ ।।

329. Prostrations to Thee O Lord, O Bhagavan,Siva inGuru's form. You take various forms for the fulfilment ofyour Vidyavatara (spread of knowledge in the world).

विाय िवरूपाय परमाथैकैरूवपणे ।

सवाुज्ञितमोभेदभाविे चिद्धिाय ते ।। ३३० ।।

330. To the ever fresh and new who appears by HisMaya, in various new, newer and newest forms (assumes), butyet who remains the only form of Paramartha (Reality), to the mass of pure

consciousness or spiritual light, to the sun, the destroyer of all ignorance—be these prostrations.

स्वतन्तत्राय दयाक्लृपूतववग्रहाय मशवाम् ꣡।

परतन्तत्राय भक्तिाां भव्यिाां भव्यरूवपणे ।। ३३१ ।।

वववेककिां वववेकाय ववमशाुय ववममुशिाम ।।

प्रकामशिां प्रकाशाय ज्ञानििां ज्ञिारूवपणे ।। ३३२ ।।

परगस्तापाश्वुयोः पृष्ठे ꣡मस्कगयादपगयुधुः ।

सदा मन्च्त्तिरूपेण ववधेहह भवदासिम ।।३३३ ।।

331, 332, 333. To the independent, to the image fashioned out of mercy, to the Siva Svarupa, to the refuge of devotees, to Him who is dependent on His Bhaktas, to the most beautiful form, to the discrimination of the Vivekis (those endowed with discrimination), to Him who is the enquiry in the equirers of Brahman, to the Light of lights, to Him who is light to those who need light, to Him who is the Knowledge of the Self in the Knowers of the Self, may these prostrations be in front, in back, above and below. May Thou be pleased to take Thy seat in my heart at all times. May You ever dwell in my heart.

श्रीर्रुंग परमिान्तदं वन्तदे ह्यिान्तदववग्रहम ।

यस्य सन्न्तिचधमात्रेण चिदिान्तदाय ते मिः ।। ३३४।।

334. Prostrations to Sri Guru who is supreme bliss,theform of Ananda, in whose presence (by whose mere presence)themind assumes the form of pure conscious- ness and bliss.

मिोऽस्त गर्रगवे तभ्गयं सहजिान्तदरूवपणे।

यस्य वार्मृतृ हन्न्तत ववषं संसारसंज्ंञकम ।।३३५ ।।

335. May these prostrations be tothee O Guru, whoart ever immersed in natural bliss, and the nectar of whose speechdestroys the poison called Samsara.

ीायिक्गतोपदेशिै ताररता मशाष्यसन्ततनतः ।

त्कृपासारवेदिे रुगचिप्दमच्यतगम ।।३३६ ।।

336. By innumerable suitable advices all your children-disciples have been saved. You have bestowed on them, byyour extreme kindness, theimperishablestate ofGuruchitpadam.

अच्यतगाय िमस्तभगयं र्गवे परमार्म्ो ।

सवुतुन्तत्रस्वतन्तत्राय चिर्द्धिान्तदमूतुयेु ।।३३७ ।।

337. Prostrationsto Thee O Guru. Youare the Paramatman. You are Achyuta (imperishable). You are well-versed inalltheSastras. You are Chidghana (mass of consciousness) and allBliss.

Notes: Tantra here means Sastras. Svantantra meansproficient, for all Sastriclearning is inhis SvadheenaorPossession.

मिो ऽच्यतगाय र्गवे ववद्याववद्यास्वरूवपणे ।

मशाष्यसन्तमारुपुटवे कृपापीयूषमसन्तधवे ।। ३३८ ।।

338. Prostrationsto Thee O Guru. You are Achyuta. Yourform is both Vidya and Avidya. You are clever in putting your disciples on the right path. You are the ocean of nectar and mercy.

Notes: The second half of the first line of this verse has different version as-"Ajnanadhvantaika-bhanave"- meaning that the Guru is the one Sun who destroys the darkness of ignorance.

ओमच्यतगाय रुगवे मशष्यसंसांरसेतवे ।

भक्तकायैकमसंहांय िमस्ते चिस्खगा्मि ।। ३३९ ।।

339. To the unfailingGuru, who helpsthe disciple in crossing the ocean of Samsara, becoming as it were, the bridge, the unfailing fulfiller of the devotees' works, prostrations to that Chitsukhatma

(the unbounded joy that wells up in theheart).

रुगिामसमं ंदैवं ि वपता ि ि बान्तधवाः ।

रुगिामसम: स्वामी िेदृशं परमं पदम ।। ३४० ।।

340. There is no God, no father not even any relativetoequal Guru Nama (the name of the Guru). There is no Lordtoequal Guru

Nama. There is no status toequal this Parama PadaoftheGuru.

एकाक्षरप्रदातारं यो रुंग िैव मन्तयते ।

श्विायोनिशतं वृ्ा िाण्डालेष्ववप जायते ।। ३४१ ।।

341. He who does not respect and honour the Guru, the giverof the monosyllable, such a man takes innumerable births in detestable wombs like that of a dog and ultimately becomes a Chandala(goes to the Chandala Yoni).

रुग य्ा्द्भवेन्तमूयमु नुतत्रय्ार्द्दररता ।

रुगमन्तत्रपररय्ा्री रौरवं िरकं व्रजेत ।। ३४२ ।।

342. By abandoningone's Guruone goestodeath, byrenouncing the Mantra one endures poverty, the abandoner of Guru Mantra

goes to the hell knownas Raurava.

मशवक्रोधाद्रुगस्त्राता रुगक्रोधान्च्छवो ि हह ।

तस्मास्   वुपुर्यिे् र्रगोराज्ञां ि लंघयेत ।। ३४३ ।।

343. Guruis able to save you from theangerofSiva. Buteven Siva cannot save you if you incur the displeasureand the anger of the Guru. Therefore, one should by all meansandefforts take care to see that he does not disobey the ordersoftheGuru.

संसारसार्रसमद्रधरणैकमन्ततं्रं

ब्रह्माहददेवमनगिपून्जतमसद्धमन्तत्रम ।

दाररद्र्यद:गखभवरोर्वविाशमन्ततं्रं

वन्तदे महाभयहरं र्रुगराजमन्तत्रम ।। ३४४ ।।

344. The Mantra that helps you to cross the ocean ofSamsara, the Siddha Mantra that is worshipped by Brahma and perfected sages, the Mantra that saves you from poverty and from thegreat fear of Samsara, I prostrate to that great GururajaMantra.

सप्तकोहटमहामन्तत्रान्श्त्तिववभ्रंशंकारका: ।

एक एव महामन्तत्रो र्रुगररय्क्षरद्वयम ।।३४५ ।।

345. The seven crores of Mahamantrascausemererestlessness to the mind. There is only one Mahamantra comprising of the two letters 'Gu' and 'Ru' (to save you).

एवमक्ग्वा् महादेव: पावुर्त्ी पिगरब्रवीत ।

इदमेव परं तत्त्वं शृणृ गदेवव सखगावहम ।।३४६ ।।

346. Having said this, Lord Mahadeva addressing Parvati again said these words: This is the one Supreme Tattva, O Devi, hear this; it will bestow on you all happiness.

रुगतत्त्वममदं देवव सवुमुक्गतं समासतः ।

रहस्यममदमव्यक्तन्ति वदेद्यस्य कस्यचित ३४७ ।। ||

347. Thus the entire GuruTattvahas been saidtoyou, O Devi, in a nutshell. This is a great unexpressed secret. Therefore, this should not begiven to each and everyone.

ि मृषा स्याहदयं देवव मदन्गक्त: सग्रूवपणी ।

रुगरी्तासमं स्तोत्रं िान्स्त िान्स्त महीतले ।। ३४८ ।।

348. O Devi, this shall never become untrue.Whatever issaid by me is true, O Satyarupini (an incarnation of Truth, the veryform of Truth itself). There is no Stotra to equal this Guru Gita in thewhole world. There isnone. There is none.

रुगरी्ताममममां देवव भवदःगखववविामशिीम ।

रुगदीक्षाववर्हीस्य परगतो ि पठेत क्वचित ।। ३४९ ।।

349. This Guru Gitais the dispeller of the painsof Samsara. O Devi, this should never be read out to one who has not got Guru Diksha (initiation from the Guru).

रहस्यम्यन्ततरहस्यमेतन्ति

पावपिां लभ्यममदं महेश्वरर ।

अिेकजन्तमानुजतुपणगयपाकाद्-

रगोस्त गतत्त्वं लभते मिष्गयः ।। ३५० ।।

350. This is a great secret.This secret of all secretsshould not be given out to a sinner, O Devi. It is only by the virtuous deeds done

in innumerable births fructifying in a person that he becomes eligible to get this great Truth.

यस्य प्रसादादहमेव सवु ◌ु

मय्येव सवं ◌ंपररकन्ल्पतं ◌ि ।

इ्थं ववजिाामम सदा्मरूपं ◌ं

तस्यांनघ्रपद्यं प्रणतोऽन्स्म नियम ।।३५१ ।।

351. By whose grace I realise now that "I am myself ameverything and everything is superimposed on me", by whose graceIam able to know this Sadatmarupa (realise my own Self), to hisLotus Feet, I ever offer my worship and salutations.

अज्ञिानतममरान्तधस्य ववषयाक्रान्ततितसः ।

ज्ञिाप्रभाप्रदिदो प्रसादं कगरु मे प्रभो ।। ३५२ ।।

352. On me whose eyes are covered over by the cataract of ignorance, whose mind is captured by the pleasures of the senses, O Lord, by the gift of Jnana-Prabha (the light of knowledge) may Thy blessings be bestowed.

इनत श्रीर्रुगर्ीतायां तृतीयोऽध्यायः ।

इनत श्रीस्कान्तदोत्तरखण्डे ◌ेसिक्गमारसंहंहतायां

उमामहेश्वर संवादे श्रीर्रुगर्ीता समाप्ता ।।

Thus ends the third chapter of the Guru Gita. Thus ends the Guru Gita being a dialogue between Uma and Mahesvara, which forms a part of the Sanat Kumara Samhita in the Uttara Khanda of the Skanda Purana.

ॐ तस्द्ब्रह्मणे िमः ।

॥ अथ ब्रहानामावली ललख्यते ॥

सकृच्रवणमाते्रेण ब्रह्मज्ञिां यतो भवेत ।

ब्रह्मज्ञिाावलीमाला सवेषां मोक्षमसद्धये ।।१।।

असंर्ोऽहमसंर्ीऽहमसंर्ोऽहं पिगः पिगः ।

सन्च्दािन्तदरूपोऽहमहमेवाहमव्ययः || २ |

निष्शद्धधववमक्गतोऽहं निराकारोऽहमव्ययः ।

भूमािन्तदस्वरूपोऽहमहमेवाहमव्ययः ।। ३ ।।

नियोऽहं निरवद्योऽहं निराकारोऽहमच्यतगः ।

परमािन्तदरूपोऽहमहमेवाहमव्ययः || ४ ||

शद्धधैतन्तयरूपोऽहमाम् ारामोऽहमेव ि ।

अखण्डािन्तदरूपोऽहमहमेवाहमव्ययः ।। ५ ।।

प्रय्कैतन्तयरूपोऽहं शान्ततोऽहं प्रकृतेः परः ।

शाश्वतािन्तदरूपोऽहमहमेवाहमव्ययः ।। ६ ।।

तत्त्वातीतः परा्माहं मध्यातीतः परः मशवः ।

मायातीतः परं ज्योनतरहमेवाहमव्ययः ||७ ||

ािरूपव्यतीतोऽहं चिदाकारोऽहमच्यतगः ।

सखगरूपस्वरूपोऽहमहमेवाहमव्ययः ।। ८ ।।

मायात्कायुदेहाहद मम िास्ये्व सवुदा ।

स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ।। ९ ।।

र्णग त्रयमव्यतीतोऽहं ब्रह्मादिीां ि साक्ष्यहम ।

अिन्तितान्तदरूपोऽहमहमेवाहमव्ययः ||१०||

अन्ततयुाममस्वरूपोऽहं कूटस्थः सवुरो्ऽस्म्यहम ।

परमा्मस्वरूपोऽहमहमेवाहमव्ययः ।। ११ ।।

निष्कलोऽहं निन्ष्क्रयोऽहं सवाुम्ाऽऽद्यः सिातिः ।

अपरोक्षस्वरूपोऽहमहमेवाहमव्ययः ।। १२ ।।

द्वन्तद्वाहदसाक्षक्षरूपोऽहमिलोऽहं सिातिः ।

सवुसुाक्षक्षस्वरूपोऽहमहमेवाहमव्ययः ।। १३ ।।

प्रज्ञाघि एवाहं ववज्ञाघि एव ि ।

अकताुऽहमभोक्ताऽहमहमेवाहमव्ययः ।। १४ ।।

निराधारस्वरूपोऽहं सवाुधारोऽहमेव ि ।

आप्तकामस्वरूपोऽहमहमेवाहमव्ययः ।। १५ ।।

तापत्रयववनिमुकु्गतो देहत्रयववलक्षणः ।

अवस्थात्रयसाक्ष्यन्स्म िाहमेवाहमव्ययः ।। १६ ।।

दृनदृश्यौ द्वौ पदाथौ स्तः परस्परववलक्षणौ ।

दृब्रह्म दृश्यं मायेनत सवुवेदान्ततडडन्ण्डमः ।। १७ ।।

अहं साक्षीनत यो ववद्याद्ववववच्यैवं पिगः पिगः ।

स एवमक्गतः स ववद्वानिनत वेदान्ततडडन्ण्डमः ।। १८ ।।

घटकगड्याहदकं सवं ंमृवृत्तकामात्रमेव ि ।

तद्वब्रह्म जर्स्वुमुमनत वेदान्ततडडन्ण्डमः ।।१९ ।।

ब्रह्म स्यं जन्र्न्तमर्थया जीवो ब्रह्मैवै िापरः ।

िअि वेद्यं सच्छास्त्रममनत वेदान्ततडडन्ण्डमः ||२०||

अन्ततज्योनतबुहुहज्योनतः प्रय्नज्योनतः पराप्रः ।

ज्योनतज्र्जज्योनतः स्वयंज्योनतरा्मज्योनत:

मशवोऽस्म्यहम || २१ ।।

इनत श्रीम्पमहंसपररव्राजकिाायु ु

श्रीशंकरभर्वप्ादिाायुवुवरचिता ब्रह्मिामावली समाप्ता ।।

श्रीसद्ग रुपादक ास्तोत्रम् ्।

श्रीसमचितुमव्ययं परमप्रकाशमरि्ोरं,

भेदवनुजतुमप्रमेयमिन्ततमाद्यमकल्मषम।

निमुलुं निर्मान्ततमद्वयमप्रतक्युमुबोधकं,

प्रातरेव हह मिासे र्ुगपादकगाद्वयमाश्रये ।।१।।

ादित्रबन्तदकगलाम्कं दशिादभेदववोदकं,

मन्तत्रराजववरान्जतं निजमण्डलान्ततरभामसतम।

पञ्विणुमुखण्डमद्धतगमाहदकारणमच्यतंग,

प्रातरेव हह मिासे र्ुगपादकगाद्वयमाश्रये ।।२।।

व्योमवद्बहहरन्ततरन्स्थतमक्षनिणखलाम्कं,

केवलं पररशद्गधमेकमजन्तम हहरं प्रनतरूपकम।

ब्रह्मतत्त्ववविनिश्यिं निरतिामग ोक्षसबगोधकं,

प्रातरेव हह मिासे र्ुगपादकगाद्वयमाश्रये ।।३।।

बद्गचधरूपमबद्गचधकं त्रत्रतयैककूटनिवामसिं,

निश्लिं निणखलप्रकाशकनिमुलुं निजमूलकम।

पन्श्मिान्ततरखेलिं निजशद्गधसंयममरि्ोरं,

प्रातरेव हह मिासे र्ुगपादकगाद्वयमाश्रये ।।४।।

हृद्र्तं ववमलं मोिज्ञववभामसतं परमाणकंग,

ािलमध्यसिगीलसन्न्तिभमाहदत्रबन्तद गनिजांशकगम।
सूक्ष्मकणुणकुमध्यमन्स्थतववद्यदगाहदववभामसतं,
प्रातरेव हह मिासे रुगपादकगाद्वयमाश्रये ।।५।।
पञ् पिञ् हृषीकदेहमिश्तिष्गकपरस्परं,
पञ्भिौनतककामष्कसमीरशब्दमखे तरम।
पञ्किोशर्णग त्रयाहदसमस्तधमुवुवलक्षणं,
प्रातरेव हह मिासे रुगपादकगाद्वयमाश्रये||६||
पञ्मिरगसलगक्ष्यदशिुभावमात्रनिरूपणं,
ववद्यदगाहदधर्द्धचर्व्रुचिवुविोदववववधुिम।
चिन्तमखगान्ततरवनतिुं ववलसद्ववलासममायकं,
प्रातरेव हह मिासे रुगपादकगाद्वयमाश्रये||७||
पञ्विणुरुचिं ॅववचित्रववशद्गधतत्त्वववारणं,ॅ
न्तिरसूयुचिुदन्निमण्डलमन्ण्डतं घिचिन्तमयम।
चिक्लापररपूणुमुन्ततरचिस्माचधनिरीक्षणं,ॅ
प्रातरेव हह मिासे रुगपादकगाद्वयमाश्रये।।८।।
हंसािरमखण्डिादमिैकवणुमुरूपकं,
शब्दजालमयं िरािरजन्ततदेगहनिवामसिम।
क्रिराजमिाहतोद्भवमेकवणुमुतः परं,

प्रातरेव हह मिासे रुंगपादकगाद्वयमाश्रये ।।९।।

जन्तमकमुवुवलीकारणहेतभूगतमभूतकं,

जन्तमकमुनिुवारकं रुचिपूरकं भवतारकम ।

ामिरूपवववनुजतुं निजियकं शभगदायकं,

प्रातरेव हह मिासे रुंगपादकगाद्वयमाश्रये ।। १० ।।

तप्तकाञ्र्ीदिीप्यमिामहाणमगात्रमरूपकं,

न्न्तिरकान्ततरतारकैरवमज्गवलं परमास्पदम ।

ाीलिीरदमध्यमन्स्थतववद्यदगाहदववभामसतं,

प्रातरेव हह मिासे रुंगपादकगाद्वयमाश्रये ।।११।।

स्थूलसूक्ष्मसकारणान्ततरखेलिं पररपालिं,

ववश्वतैजस प्राज्ञितेसमन्ततराम्निजांशकगम ।

सवुकुारणमीश्वरं निहटलान्ततरालववदारकं,

प्रातरेव हह मिासे रुंगपादकगाद्वयमाश्रये ।। १२ ।।

इनत श्रीमच्छंकरिाायुवुवरचितं श्रीसद्र्रुगपादकगास्तोत्रम सम्पूणमु ।।

Thank You